

A N
EXPOSITION

O F

The Third Chapter of the Epistle
of Saint *PAVL* to the

PHILIPP IANS:

Two SERMONS of Christian watch-
fulness:

The first upon *Luke* 12. 37.

Also { The second upon *Revel.* 16. 15.

An Exposition of part of the second Chapter
of the Epistle to the *Philippians*.

A Sermon upon *Mal.* 4. 2, 3.

By the late Reverend Divine, *Richard Sibs*,
D.D. Master of *Katherine Hall* in *Cambridge*, and
sometimes Preacher at *Grays-Inn*.

*But godliness is profitable, having promise of the life that
now is, and of that which is to come, 1 Tim. 4. 8.*

L O N D O N :

Printed by *Peter Cole* at the sign of the Printing-
press in *Cornhil* near the *Royal Exchange*,

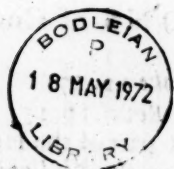
1 6 4 7.

EXPOSITION

OF

The Third Chapter of the Epistle
of Saint Paul to the

PHILIPPIANS




The Third Chapter of the Epistle
of Saint Paul to the
Philippians

Printed by the University of Oxford
at the Clarendon Press

Printed by the University of Oxford
at the Clarendon Press

oldes T. ed. I.
DIRECTIONS TO
THE READER.

 *H*ristian Reader, thou maist please to take notice, that this *Booke* is divided into two parts: the first whereof is upon the whole third Chapter of the Epistle to the *Philippians*, and containes 256. Pages, and because it is entire, and upon the whole third Chapter, wee have therefore put it first: The second part is upon some certaine Verses onely of the second Chapter to the *Philippians*, and some other Texts of Scripture, and containes 204. Pages.

Now for the ready finding out of any principall or materiall things in the whole *Booke*, wee have to the *Booke* annexed this *Alphabetical Index*; for the understanding whereof rake thou notice, that the first *p.* signifies the *Part*, and the second *p.* the *Page* of that *part*: as for example; There being nothing observed in A. wee begin with B. where first thou seest, *Christians must bee blamelesse*, p. 2.

*

202

The Table.

p. 92. that is, Part the second, Page 92. of the second part; then *how Saint Paul was blamelesse, when he was without the Law*, p. 1. p. 67. 68. that is, part the first, Page 67. 68. of the first part.



The Table.

Blamelesse.

Christians must be blamelesse, p. 2. p. 92.

How Saint Paul was blamelesse, when hee was without the Law, p. 1. p. 67, 68.

Body.

Our bodies are base and how? p. 1. p. 234. 237.

How our bodies are to be regarded, and cared for, though base. p. 1. p. 236.

Our base bodies shall be changed, and that by Christ, p. 1. p. 240. 242.

When our vile bodies

shall be changed, p. 1. p. 244.

How our bodies shall bee like unto Christs glorious body, p. 1. p. 246.

Brethren.

Christians are brethren, p. 1. p. 2. and p. 2. p. 126.

Christ.

Christ is our Lord, and how? p. 1. p. 5. and 232.

Who chose Christ, p. 1. p. 99.

How excellent Christ is in himselfe, and how profitable for us, p. 1. p.

The Table.

92, 93, 94, 96, 97.

How he may be obtained, p. 1. p. 95

How we are in Christ, p. 1. p. 102, 103

How we may be united unto Christ, p. 1. p. 106.

How, and wherein we are conformable unto Christ, p. 1. p. 114, 115.

How Christ apprehends us, p. 1. p. 130

Christ first apprehends us, then we him, p. 1. p.

131

*The Spirit of God sub-
jects all things in us
unto Christ,* p. 1. p. 135

Christ shall come againe, and this his second comming is expected of his children, and desired, and whye p. 1. p. 225, 226. 228. 231. quest.

Christs benefits goe together, p. 2. p. 191.

Hee is able to subdue all things unto him-

selfe, p. 1. p. 250

All men neede Christ, p. 2. p. 186

*Christ is the Sun of
righteousnesse,* p. 2. p. 179

Wherein he is like unto the Sun, p. 2. p. 179. and 182.

How wee may know whether Christ be a Sun unto us or not, p. 2. p. 182

How we may obtaine the light of this Sunne, p. 2. p. 184

Christians.

A Christians maine scope is to apprehend Christ, p. 1. p. 129

Christianitie is a Race p. 1. p. 137

Christians are members of Christ, p. 1. p. 174

Christians must doe all things in the Lord, p. 2. p. 158

Christians goe forth, and how, p. 2. p. 192

Church.

The Table.

*In the Church there
are alwayes men of di-
vers dispositions, p. 1.
p. 213.*

Circumcision.

*We must be circum-
cised, and whereto?
p. 1. p. 41.*

Compassion.

*The children of God
ought to be compassio-
nate, and why, p. 1. p.
188, 189.*

Concision.

*What it is, and why
so called? p. 1. p. 29.*

*Papists, not Prote-
stants, are of the Conci-
sion, p. 1. p. 36.*

Confidence.

*Naturall and carnall
men, have confidence
in outward things, and
why? p. 1. p. 60, 62.*

*Signes of fleshly confi-
dence, p. 1. p. 62.*

Crosse.

*What we ought to doe
in crosses, p. 1. p. 120.*

*Who are enemies to
the Crosse of Christ,
p. 1. p. 191.*

Deniall.

*It is wicked policy to
deny Christ to avoyd
danger, p. 1. p. 32, 33.*

Deppure.

*The mooving causes
of desperation, p. 2. p.
32.*

Disputing.

*Whence disputing a-
gainst God comes, and
whether all disputing
be good or bad, p. 2. p.
89, 90, &c.*

Dogs.

*Wicked men are dogs,
& whereto they resem-
ble them, p. 1. p. 23.*

Duties.

*Religious duties may
be two wayes considered,
p. 1. p. 61.*

Equivocation.

*A man may not e-
quivocate to save his
life, p. 2. p. 169.*

Examples.

*Good examples must
be imitated, and how we
ought to follow the good
examples of others,*

p. 1.

The Table.

p. 1. p. 177. 182

*Why examples are
set down in Scripture,*

p. 1. p. 179

Faith.

*How Faith may be ob-
tained, or the meanes
thereunto, p. 1. p. 161*

Feare.

*What it is, and how
many sorts of feare
there are, p. 2. p. 62. 177*

*All things must bee
done in the feare of
God, p. 2. p. 64*

*The properties, markes
and signes of spirituall
feare, p. 2. p. 65. 178.*

*The meanes, and way,
to attaine unto spirituall
feare, p. 2. p. 66, 67,
&c.*

Flesh.

*The desires and appe-
tites of the flesh are not
to be satisfied, and why?
p. 1. p. 200, 201, 202.*

Garments.

*What is meant by gar-
ments, and how they are
to bee kept, p. 2. p. 28.
36, &c.*

*Wee are naturally na-
ked, and destitute of
garments, p. 2. p. 29*

*The necessitie of gar-
ments and the use ther-
of, p. 2. p. 29, 30, 31*

*Who are arrayed with
garments, and who are
naked, p. 2. p. 41, 43, &c*

*It is dangerous not to
keepe our garments
close, and what the dan-
ger is? p. 2. p. 45*

God.

*Who make their belly
their god, and how? p.
1. p. 199*

Good men.

*Good men ought to
bee beloved, and why?
p. 2. p. 159. 161*

*Good men are un-
knowne unto the world,
and why? p. 2. p. 164.*

Good will.

*The good will and
pleasure of God, is the
cause of all good in us,
p. 2. p. 74. And what we
may learne from thence,
p. 2. p. 78.*

Growth

The Table.

Growth.

Gods people must grow, and why? p. 2. p. 194

Meanes unto spirituall growth, p. 2. p. 195

Whether Christians grow alwayes, p. 2. p. 197

Signes whereby wee may know, whether wee grow or not, p. 2. p. 198, 199

Harmelesse.

Christians must bee harmelesse, p. 2. p. 93

Health.

God rayseth up his sicke children to health, and why? p. 2. p. 150

Spirituall health comes from Christ, p. 2. p. 186

Heaven.

It is hard to come to Heaven and why? p. 1. p. 118

How Heaven may be had, and obtained, p. 1. p. 127, 128, 218, 219

We should still have an eye upon Heaven, p. 1. p. 149

How Heaven is both an inheritance, and a price, p. 1. p. 150, 151

Signes, and markes whether Heaven belong unto us or not, p. 1. p. 152, 153

Heaven is a Citie, and wherein it is like unto a Citie, p. 1. p. 214, 215

How many wayes a Christian may bee sayd to be in Heaven, p. 1. p. 216, 217.

Hope.

The fruits and effects of true hope, p. 1. p. 228, 229

Imitation.

Good examples must be imitated, p. 1. p. 177

Wherein imitation consists, p. 1. p. 179

Infirmities.

Why infirmities are left in the faithfull? p. 2. p. 190.

Inward man.

God lookes to the inward frame of the soule, p. 1. p. 209

The Table.

Joy.

The excellencie of true joy, p. 1. p. 6

How true joy may be had p. 1. p. 7.

Causes of true joy, p. 1. p. 55.

Signes of true joy, p. 1. p. 58

Judgement.

Judgement of the Word threefold, p. 1. p. 21

There is a threefold judgement of a mans estate, p. 1. p. 196

Kingdome.

The kingdome of heaven is not perfected in us here, p. 1. p. 134

The kingdome of grace, and of glory, are of one & the same kind, and differ onely in degrees, p. 1. p. 217

Knowledge.

Wherein, and how the knowledge of Christ exceeds humane knowledge, p. 1. p. 84

Life.

The life of a Christi-

an is a laborious and painefull life, p. 1. p. 126

Directions and rules how to frame our lives, p. 2. p. 105

How, and wherein life is a blessing, p. 2. p. 152

Light.

Wherein the children of God resemble light, p. 2. p. 107

Gods children are lights, p. 2. p. 110

How we may be made lights, p. 1. p. 180. and p. 2. p. 112

Love.

How wee must love Christ, p. 1. p. 45

How excellent true love unto God is, and how it is to be increased, p. 2. p. 12, 13

Mercy.

Gods mercy is the spring of all our felicitie, p. 2. p. 150

Gods mercy extends it selfe, even to temporall

The Table.

all blessings. p. 2. p. 151

Ministers.

Ministers are brethren, p. 2. p. 126. *and fellow labourers,* p. 2. p. 128. 130. *and fellow souldiers, and how?* p. 2. p. 130, 131

Good Ministers are highly to be prized, and loved, p. 2. p. 159. *yea although they reprove us, and crosse our wills, and why?* p. 2. p. 160, 161

Whether Ministers may flee in times of persecution, p. 2. p. 170

Mortification.

Wee must labour to mortifie our corruptions, p. 1. p. 41

Means whereby sin may be mortified, p. 1. p. 42

Signes of mortification, p. 1. p. 114

Murmuring.

The kinds thereof, and how, and how many wayes men murmur against God, and men, p.

2. p. 82, 83, &c.

The causes of murmuring, and the remedies against those causes, p. 2. p. 85, 86, &c.

People.

Gods people are a free people, p. 2. p. 193

Gods people must grow, and how? p. 2. p. 194

Perfection.

There is no perfect perfection of grace in this life, and why? p. 1. p. 123, 124

There is a kinde of perfection in this life, p. 1. p. 157

Signes of spirituall perfection, p. 1. p. 158

Means whereby this perfection may be attained unto, and why those means must bee used? p. 1. p. 160. 153

Persecution.

Christ is not to be denied in persecution, p. 2. p. 158

Perseverance.

Per-

The Table.

Perseverance in grace
is from God, p. 2. p. 73

Perversenesse.

*Wicked men are natu-
rally perverse, p. 2. p. 101*

*The remedies against
perversnes, p. 2. p. 103*

Plague.

*Ministers must not
leave their flocks in in-
fectious times, p. 2. p.*

168 Practise.

*Knowledge must not be
separated from practise,
p. 2. p. 48, 49*

Prison.

*Whether prisoners may
breake prison or not ?
p. 1. p. 169*

Providence.

*Gods providence
reacheth to every parti-
cular thing, p. 2. p. 124*

Race.

*Christianitie is a race,
p. 1. p. 137.*

*How we must run this
race, p. 1. p. 138. 141.
146, 147*

*Impediments hinde-
ring us from running*

this race, p. 1. p. 139.

144

*Wee must not rest in
this race, p. 1. p. 145*

Rejoycing.

*Christians must re-
joyce, p. 1. p. 4, 5*

*Why Christians some-
times rejoyce not, p. 1.
p. 10, 11*

*Christ is the matter of
true rejoycing, p. 1. p.
52, 53, 54*

Religion.

*The way of Religion
is full of comfort, p. 1.
p. 173*

*Who gaine by Religi-
on, p. 2. p. 35*

Repetition.

*It is necessary, and
wherefore, p. 1. p. 13*

Resolution.

*We must be resolute in
fundamentals, p. 1. p. 72*

Resurrection.

*The Saints not perfect-
ly happy before the re-
surrection, p. 1. p. 117*

Righteousnesse.

*Our owne righteous-
nesse*

The Table.

nesse cannot iustifie us,
and why, p. 1. p. 108

How Christs righte-
ousnesse is ours, p. 1. p.
110, 111

Rule.

God hath left to his
Church a rule of faith,
and manners, p. 1. p. 170

The properties of this
rule, p. 1. p. 170

Salvation.

In all things we should
aim at salvation, and
the assurance thereof, p.
2. p. 54, 55

Saviour.

Christ is our Saviour,
p. 1. p. 231

Seducers.

Remedies against Se-
ducers, p. 1. p. 37

Servants.

Who are the Servants
of God, and what is the
felicity of his Servants,
p. 2. p. 2, 3

Sicknesse.

Gods children are sub-
ject to sicknesse, p. 2.
p. 137, 138

How wee must behave
our selves in sicknesse,
p. 2. p. 144, 145, &c.

Sonnes.

Who are the sonnes of
God, and how knowne,
p. 2. p. 95, 96, &c.

Whether all Gods sons
know themselves to be his
children, p. 2. p. 100

Sorrow.

Why Christians seeme
sorrowfull, p. 1. p. 10, 11

Gods children have not
sorrow upon sorrow,
p. 2. p. 154, 155

Spirit.

We must worship God in
spirit, p. 1. p. 46

Sunne.

The properties there-
of, p. 2. p. 179, 180, &c.

Supper.

How wee must prepare
our selves before the
Lords Supper, p. 2. p. 20

Times.

In worst times some,
yea many take Gods part,
p. 2. p. 175, 176

Tread or Trample.

How

The Table

*How the children of
God tread upon wicked
men, p. 2. p. 201*

Truth.

*We must lay downe our
lives for the truth, and
how we may be enabled
so to doe? p. 2. p. 171, 172*

Vaine glory.

*What it is, and that it
carefully to be avoyded,
p. 2. p. 204*

*Remedies against vaine
glory p. 2. p. 206, 207*

Vigils.

*When first in use, p. 2.
p. 5.*

Vocation.

*The vocation of a
Christian is a high cal-
ling, p. 1. p. 153*

*Whether a Christian be
alwayes sure of his voca-
tion, p. 1. p. 154*

Want.

*Although Gods chil-
dren be subject to want
in this life, yet they shall
be satisfied, p. 2. p. 134,*

135

Watching.

*What it is, and how
watching and waking
differ, p. 2. p. 4*

*Christians must watch
untill Christ come, and
why, p. 2. p. 6, 7*

*How we must watch,
p. 2. p. 9, 10, 11. 26, 27*

*Helpes unto watchful-
nesse, p. 2. p. 12, 13*

*True watchers, are
blessed, p. 2. p. 18, 19*

*Onely true watchers
are true Christians, p. 2.
p. 25, 26*

Will.

*There is a will to doe
good, in all that are good,
p. 2. p. 70*

Word.

*How the Word may
be knowne, p. 1. p. 21*

*Gods Word, is the
Word of life, p. 2. p.
116, 117*

*Why the Word must
not be neglectede p. 2. p.
118*

Workes.

*How good workes are
lesse, p. 1. p. 78. 80*

* * 2

Papists

The Table.

Papists, not Protestants discourage men from good workes, p. 1.p.81

Christians must labour and worke, p.2.p. 48,49

Our workes must be performed in obedience, and sinceritie. yea industriously, constantly, and tending unto salvation, p.2.p.50,51, &c.

Motives to the Christian worke, p.2.p.57, 58, &c.

By whose power wee worke good workes, and what manner of power it is, p.2.p.71,72

How the Lord, and we cooperate in the working of good workes, and whether the Lord will worke good workes in us, when we are idle, p.2. p.71.80

Vnto good workes it is required, that both the

matter & manner thereof be good, p.2.p.166

World.

Worldly things are losse, and why? p. 1.p. 72

How worldly things may bee so used as that they shall not hinder us from Christ, p. 1.p. 73. 210

Signes whereby we may know, whether we use the things of the world aright, p.1.p.211

Worship.

The true signification thereof, p.1.p.44

Why outward worship is generally so wel liked, 1.p.47.

Who are spirituall worshippers, p.1.p.48. 52

Helpes unto spirituall worship. p.1.p.50,51 Zeale.

Persecuting zeale, p. 1.p.66

FINIS.



AN
EXPOSITION
OF THE THIRD

Chapter of the Epistle of St. Paul
to the *Philippians*.

PHILIP. 3. 1.

*Finally my Brethren, rejoyce in
the Lord.*



THIS Chapter contains a general Exhortation to severall duties: In this Verse you have the manner of doing them, all must be done in rejoycing. From thence he proceeds to backe other particular
B Exhor-

Phil. 3. 1. *Christians are Brethren.*

Exhortations, with reasons and examples of himselfe, which we will speake of particularly when we come at them. Now in this Verse I wil speake first of the Compellation, *Brethren*: then of the Exhortation, *Rejoyce*: and lastly of the Limitation, *In the Lord*.

I The Ap-
pellation.

[*Brethren*.] By this loving Compellation hee labours to enter into their hearts and affections; well knowing, That exhortations are of the more force, being directed to those that are perswaded of the good affection of the speaker. If exhortation comes from the pride of a man, the pride of man in the hearers will, beat it back, and give no entertainment thereunto.

But why are Christians Brethren?

First, they have the same beginning of life from the same Father: as also they have the same common Brother, that is, Christ. They have the same wombe, the Church; the same food, the Word of God. They have the same promises: they are all heires, all borne to an Inheritance. Furthermore, the word *Brother* is a word of equality and of dignity: of equality, though in personall Callings one is superior to other, yet this takes not away the common Brotherhood. This should fill up the vallies of mens hearts dejected here, in regard of their meane estates; as also pull downe the mountaines of the proud hearts of men, lifted up through these outward things. Kings must not lift up themselves in disdain of others, be-
cause

cause all these personall respects end in death, we carry them not to Heaven; and in those respects that we agree in here, as in Grace and Goodnesse, we shall continue united for ever. And yet must we honour such as are in eminencie, and acknowledge them as men worthy of all respect, and give them dignity according to their places.

But further, this is *a name of Dignitie*, it argues that we are not basely borne, that we are sonnes of God, and heires of Heaven: Christ after his resurrection, the first terme he gives his Disciples, tell my Brethren (saith he) I go to my Father and their Father. This word is also a word of love, and therewith the Apostle insinuates the affections of the Philippians. Examine therefore thy affections towards the sonnes of God. If we love and respect them as our own Brethren, good is our estate: if we hate them, our estate cannot be good.

And in the second place, *Let not this word be appropriated to some, and not to others, which are notwithstanding of the same number.* For one brother cannot make another no brother: for it is one and the same Father that makes Brethren. So long therefore as thou seest any thing of Christ in any, breake not off thy affection, and disdain not the name of brother to such: for where the Spirit is, it workes in us a resemblance of God; and where it stamps his Image, it makes them Brethren.

[*Rejoyce.*] It is not only an affection, but a

2 Exhortation.

dutier that we are injoynd. Wherein first observe,

1.

It is a Christians dutie to rejoyce. It is commanded here: Ministers are injoynd to speak comfort to such, *Isa. 40. Comfort yee, Comfort yee my people;* and Christ came to binde up the broken in heart, and the Ministers sent to shew men their unrighteousnesse. *Iob. 33. 23. The spirit that is in such is the spirit of joy: and therefore joy is reckoned as a fruit of the spirit Gal. 5. 22.*

And why should not Christians rejoyce? they are *free from the spirituall Egypt, from greatest miseries.* Nay why should not we sing as the Israelites did after their deliverance? our enemies, and deliverance, is farre greater than theirs. And *we have the greatest prerogatives;* we have here an assured hope of eternall perfect happinesse hereafter, we have peace with God. *Rom. 5. 1. We have free access in all our wants to the throne of grace, and wee have a God ready to heare all our prayers, and to helpe us; we have many gifts already received, Christ is already given us, we are in a state of regeneration; and for the time to come, wee have promises from God, the God of truth, that nothing shall separate us from Christ: surely these are great causes of joy in us: and having such things as these, wee dishonour them, the giver of them, and our selves, and our profession, if we rejoyce not in them.*

2.

In the second place observe, That it belongs

long only to Christians to rejoyce. Others have neither cause of joy, nor commandment to rejoyce: the Ministers and Prophets are bidden to bid such howle and lament, to shew them their miserable estate. And indeed what ground can a condemned person have of joye for the wicked, till they have remission of sins, they are in a damned estate, and though they will snatch this to themselves, and say that they are sure to be saved, yet is salvation not their portion. They joy indeed, but it is in sinne; in seeing, or doing evill to others. Or if sometimes they joy in the Gospell, (for a wicked man may doe so) it is but a forced joy: and much like hot waters to a cold fit of an Ague, it brings heate, and expulses cold for the present, but it burnes them after. So this joy seemes to comfort them now, but when triall comes it failes him, and makes him more disconsolate to see himselfe thus beguiled. Firter it were for such to bee first humbled, and brought to the sight of their estate, than to administer comfort to them, to speake peace where none belongs is to undoe men. It is the broken that must be healed, and the wearie that must come to Christ.

3 In the third place observe, The limitation of this joy; it must be in the Lord; That is, in Christ, who in the new Testament is often called Lord, and he is our Lord: First by gift, God hath given us all to Christ. Secondly, by Conquest, he hath gotten victory of Sathan.

3 Limitation.

And thirdly by marriage. And therefore we may well call him Lord, and rejoyce in him, because he is our Lord: for by him we come to conquer all our enemies, by him we have peace, *Rom. 5.* he makes us Kings and Priests, and brings us to heaven.

Now for the practise of this dutie of rejoycing in the Lord, that we may be encouraged, let us consider how it is a meanes not onely of *adherence to God*, but also of *obedience to his Lawes*.

1 Ioy, if it bee sound, knits us firme to God, so as we rest contented in him as our onely and sufficient joy, seeking for no other joy in any other thing. To us Christ is made *all in all*; That we should solace our selves in his fulnesse, which if we truly doe, we will count all other things as despised, assuring our selves, they cannot minister, or adde, any jote of sound comfort at all, and therefore will not indure any thought of mixture of other things with Christ, thereby to make him more sufficient and compleate for our joy to rest on.

Obedience to his Lawes: for joy stirres up cheerfulness to every duty, and makes all duties acceptable to God and man: for the want hereof many are dead, and dull in good duties; and where a large portion of this joy is, it will remove all lets and delays to dutie. It doth not only inable us *to*, but *in* dutie. *Cain* no doubt came cheerfully to a good duty, to sacrifice: but for want of this cheerfull, and joyfull spirit, what was his behaviour in the performance

formance thereof? *His countenance was cast downe*: this God espies sodainly, and so hee doth in all our dull performances: for he looks things should be done cheerfully, and reason too, for he hath left us a treasure of excellent promises to incourage us. We see it in men, they love when a thing is done cheerfully, they know it betokens love in the partie that doth it: and can we then thinke it strange that God requires it. Againe, if we can fashion our selves to this dutie, God hath promised to increase our joy more abundantly: And he performed it to *Hezekiah*, 2. *Chron.* 29. *end.* He will give delight as a reward to him that delighteth in his worke. And therefore we ought to labour to bring our selves to this dutie; to the obtaining of which, observe these directions.

First, consider, *that joy comes from Faith*: For it is the sense of our reconciliation with Christ, that makes us rejoyce, *Rom* 5. and 1 *Pet.* 1. 6. Now therefore whatsoever strengthens Faith, strengthens also our joy; and contrarily what weakens the one, must of necessity weaken the other. Furthermore, *joy comes from peace*. Whatsoever therefore disturbs our peace, must needs disturbe our joy. Therefore Sathan to despoile us of our joy, he spoiles our faith through our sinnes, and by them he weakens our hope and our comfort. What is to be done then? Surely repaire to the fountaine of health, the well of joy, the Word of God, *Isa.* 12. 3. And from thence

*Meanes to
get Ioy.*

must

must we draw all our comfort. Use therefore the ordinances of God, but use them as in the Lord, in obedience to his commandement, and expect the issue with patience. Many there are that use the meanes, but take no joy at all in them: why? they doe it not as in obedience to Gods command, but they rest in the deed done, and they thinke God is bound to give them joy: God justly denies such that which they presume of.

In the second place; *Pray that your joy may bee full.* Seethis in most of Davids Psalmes, at the first hecomplaines for the want of Gods presence, of Gods wrath and anger, but comes off with a large portion of comfort: *Depart from me yee wicked, for the Lord hath heard my prayer,* Psal. 6. In the use of all meanes therefore joyne prayer: pray for faith, for hope, and such graces as may bring joy. Though at first thou findest thy selfe to bee cold, to have little or no comfort at all, yet give not over, thou shalt at length find plentie thereof. Remember the woman of *Canaan*: at the first despised and called dogge, but what did her constancy gaine? A gracious answer, *O woman, great is thy faith, bee it to thee as thou desirest.*

In the third place; *Remember former times as David did,* Psal. 77. 6. hee was so oppressed, *he sawe ranne in the night, and ceased not,* (as hee saith.) But then, *I remembred the daies of old,* &c. Consider thou also in thy deepest affliction, times were once when thou hadst the cleare,
and

Phil. 3.1. *Christians must rejoyce.*

9

and comfortable light of Gods spirit present with thee: he will not leave thee, his nature is unchangeable, &c.

In the fourth place: *Have societie with the Saints*, and keepe company with those that are good, and as the two Disciples hearts did burne when they talkt with Christ: so verily thou shalt finde this heate of comfort, by little and little to increase: For God blesses the communion of Saints, and such as are discerning Christians, can tell us more, and opportunely bring things to mind which thou thy selfe remembrest not, and can informe our judgments when they are blinded with griefe and melancholly. Use therefore the company of the good, when thou findest doubts arise, and make thy griets knowne to some wise and judicious Christian, for the divell is too strong for any one alone, hee will prevaile against thee, thou wilt be too weake to wrestle with him hand to hand. It is no wonder therefore that *Melancholy persons* are so destitute of comfort.

Q. It will be asked: May we not rejoyce in friends societie, deliverance from dangers, and the like good things of this world?

A. I answer yes: and yet joy in the Lord also, for when as whatsoever we have, we receive it as a token of Gods particular love to us in Christ. who both gives us our daily bread, and the word of life; comforts both heavenly and earthly, These outward things then, I say, doe

C

streng.

strengthen the faith of a Christian, and thereby our joy is strengthened: wherefore wee may thus joy in them, nay it is our duty to do it. The wicked they indeed receive them, but onely as from Gods care of the generall good of the world, or race of mankinde: And therefore can take no joy truly from them as the child of God doth: who in the right use of them, first rejoyceth that he is the child of God, and is reconciled to him in Christ, that Christ is his; and then that he having the field, hath also the pearle; all blessings belonging to this life and a better are in Christ made his, and he so rejoyces in them, as he referres the comfort, and strength that he receiveth from them to the honour of God. Gods children receiving good things from him, are threatned for not rejoycing in them, *Dent. 28. 47. in the 45. verse he saith: The curses shall be upon thee, for that thou servest not the Lord thy God, with joyfulness, and gladnesse of heart, for the abundance of all things.* And it is expressly commanded, *Dent. 26. 11. Thou shalt rejoyce in everie good thing, which the Lord thy God hath given thee, and thine house.*

2. But it may be questioned. Why (if this be true) are Gods children so disconsolate, none are so much troubled in conscience, as they?

I answer, Their sorrow proceeds not from their good estate, in that they are Christians, but from the want of the perfections to make them absolute Christians indeed.

Ans. I.

Phil. 3.1. *Christians must rejoyce.*

II

2 They either doe not know themselves, or if they doe, because they glorifie not God, nor adorne their profession, God justly suffers his joy to be hid, by hiding the comfortable presence of his spirit.

2.

3 Gods childrens joy, though it be great, yet is not discerned of the world, it is a hidden joy: the feast is kept in the conscience, it is not seene of the world, which discernes all things carnally: carnall joy is alwayes outward, and easie to expresse.

3.

4 While Gods children live here, they have ever a mixture of the two affections of joy, and griefe, to temper one another: for fulnesse of joy is onely in Heaven, this life will not indure perfect joy, but ever when there is cause given of joy, we have something to humble us; and to keepe us from being exalted above measure. As *Paul* had some base temptation, which he calls the *pricke of the flesh*, who therefore bids us to feare and tremble, that we lose not the sense of Gods spirit, by the prevailing of our corruptions.

4.

But it will be objected, that the Christian is fuller of sorrow than joy. To which

Ob.

I answer, it arises either from ignorance of the grounds of comfort, or from want of application of them. When a man is a young Christian, newly begun, he knowes not, nor understands, what grounds he hath of joy; they are as children, that know not their inheritance at the first, nor their fathers love: especially if he

Ans.

correct them, they thinke he loves them not. Even those that are growne Christians, faile too often in this, either by mis-applying the grounds, and mis-judging of their estate; or sometimes through the distemper of their body through melancholly. These judge of Grace by the *measure*, when they should judge by the truth of it, be it never so little. For it is not the measure, that is the evidence of the childe of God, but truth of grace. For there are degrees of grace, in some more, in some lesse, and in one more in one time, than in another. Take therefore a Christian in his right estate, one that is a growne Christian, whom neither melancholly, nor temptation doth trouble, take him I say, as he should be, he doth rejoyce more soundly with true ioy, and hearty, than any one can; being an ungodly man, be he never so merry. How ever, this we may be sure of, a Christian hath the greatest cause to reioyce, and, as I sayd before, hee ought to stirre it up in him by all meanes. And therefore how ever undisposed he be thereto, he ought to search what good things God hath wrought in him: if he doth not know his estate he cannot praise God as he should. He must meditate also of the vanitie of all worldly things, they vanish, and they that put their trust in them ever failed of any true joy, it never comes to the heart of a man, they are not deep enough to comfort men that meet with afflictions: they only touch the fancie, as
the

the fancie of a beast may be delighted.

Let him also compare all discomforts that can come with this ioy in the Lord: and hee shall finde that it countervayles a world of sorrow: this has no end, they are momentany, they last but for a night; this is in the Lord, in whom is fulnesse of ioy. This made the Saints of God so resolute, that they set light by all afflictions whatsoever: and therefore in their greatest afflictions they have the sweetest ioy and greatest comforts. And let him also consider, that by this he avoides the reproach of religion, and shewes the force, and efficacie thereof to be such, as is formerly declared. And let him take heed of the hinderances of this joy. As first of all; of sinne committed and not repented: let him repent betimes, else it keeps a man dead, and dull, and backward: so long as this *Achan* is unfound, it will keep him in discomfort. Let him take heed of secret purposes either to sinne, or to favour himselfe in any one sinne (how small soever) for time to come. This will robbe him utterly of comfort, for joy cannot lodge in such a heart. *If I regard iniquitie in my heart the Lord will not beare me,* (saith David Psal. 66.) Furthermore, let him take heed of negligence in good duties. For it is not enough to doe them, but he ought to stirre up the graces of God in him, to doe them thorowly; and he must strive against his corruptions. For Christians have never so much joy, as when they have laboured with

C 3

their

their endeavours to overcome their imperfections in good actions.

Lastly, let him take heed of casting himselfe into dull or dead acquaintance. It is true, we cannot avoid conversing with them, but we must have no secret and inward acquaintance but with the best: a companion of fooles shall be beaten, and the wise with the wise will learne wisdom. We are all travellers to Heaven; let us therefore chuse such company, as may (as it were) be a chariot to carry us thither, with their good example and discourses: And with the Prophet *David*, thinke it a great grieve when we have not such society as may doe us good. *Woe is me that I am constrained to dwell in the tents of Meshech.* And therefore if heretofore any of us, have beene faulty, let us take warning of this hereafter.

Psal. 120. 5

V E R S. 1.

To write the same things to you, to me indeed is not grievous, but for you it is safe.

ALthough the Apostle had formerly bid them to *rejoyce*, in the former chapter, 18. and 28. verses; Yet notwithstanding he bids them *rejoyce* againe, saying; that it is safe for them to heare the same things often, and it is not grievous to him, to write the same things twice. Besides, he doth also bid them,

to beware of such as may hinder their joy, as Dogges, and those of the Concision. Preventing thereby secret objections, which they might make against repeating the same things. Whence we may in generall observe,

The wisdom of the Word and spirit of God, to know secret objections that might bee made, and to prevent them; turning away thereby whatsoever might hinder the force of the Word. And in the second place, it teaches us;

Doctr. 1.

That it is the dutie of those, that meane to prevaile by instruction, to know the secret dispositions of those they deale withall. For when their mindes are not quieted or cleered from doubts and hindrances, they are not fit to entertaine any good counsell at all.

Doctr. 2.

And Thirdly, (for I cannot stand on these things) it shewes our disposition by nature, to count repetition of the same things to bee tedious and irksome. For since the fall of man, we wander in our thoughts, affections, and intentions, and it is a part, of our losse to lose our constancie, and settled disposition. Wherefore we find it noted of the Israelites, that they were weary of one kinde of food, although it is called *Angels food*.

Note. 3.

In the fourth place (which I intend more to stand upon) observe with me, That dwelling on the same things is necessarie, even for the best Christians. And the reasons are

Doctr. 4.

First, Because truth is supernaturall, and our mindes

Reason. 1.

minde are carnall, and that which must change these our minde must be assiduous, or else our minde will sinke into their first estate. Wee are naturally changeable, and therefore had need to have the truth (as at the first to change us,) even so to be continually presented to our soules, to keep us perpetually in this spirituall change. And a

Reason. 2.

Second reason may be: *Because we often regard not the truth at the first, second, or third time urged, and taught unto us. Wherefore Iob. 33. 14. It is said, God speaketh once or twice, yet man perceives not.* Therefore, if the caution and point be necessary, the repetition must needs be necessarie also.

Reason. 3.

In the third place, *There is such a breadth, and depth in the points delivered out of the Word of God, that although wee heare often the same thing, yet we never come to understand the full extent of them.* Our soules are narrow, wee cannot at the first so soundly, and deeply consider of them, neither can wee understand so many particulars as otherwise we should: for in every Christian truth there is milke for children, and strong meate which requires digestion, and likewise repetition.

Reason. 4.

A fourth reason may be, *Because our corruptions daily increase and grow upon us, and varietie of occasion and worldly businesse (being naturall to us, and therefore more delightfull) are too powerfull, and doe thrust out the consideration of divine truths which are commonly against the haire.*

haire. And wee cannot have varietie of two things in our mindes at the same time in strength. Whence it comes to passe that the better is ever more subject to bee thrust out: and therefore had need to bee hammered in with often repetition, and insisting upon againe and againe.

A fifth Reason may be, *Because we worke as well as understand, weakly, or strongly.* When we worke well, we must have things present, strongly in the understanding, as when we tell men of Gods justice, omnipresence, of the day of judgement, of death and the like: the lively, and present remembrance of these things, keeps the minde of man so in frame, as it cannot will any evill, no more than a lewd person will offend in the presence of the Iudge. And this lively remembrance of things, is wrought chiefly by repetition, and often enforcing the same things; and it makes the minde to be wholly taken up therewith. And therefore it is a good way when we would doe any good action well, to be taken up with reading, or hearing of good, by way of preparation thereunto. And the want of the presence of good things in our minde, layes us open, and makes us fit for all companies and occasions of sinne.

Reason. 5.

In the fixt and last place: *Our memories are very weak to remember,* and to reteine any thing that is good. Since the fall, they are broken, and good things sinke through them,

Reason. 6.

as water through a sieve, and therefore hath great need of remembrancers. *And after this manner hath God dealt with man*: as in the promise of the blessed seed; how often is it reiterated, and typified: and to *Abraham* is it renewed seven times. So God to *David*, often renewed his promise concerning the Kingdom: as also, the promise concerning the deliverance of the people of Israel from captivity, in *Esay* is often repeated. *This also did Christ the great Doctour of his Church* in his Parables, in one Chapter argueth one principall matter with foure Parables one after another, although with some varietie; teaching Ministers thereby, to doe the like to avoid tediousness. *Repetition in Scripture serves to divers ends. Sometimes for the stronger averring of the certaintie thereof.* Wherefore it was, that *Pharaohs* dream was doubled: Sometime for *Emphasis* sake, as Christ did often, *Amen, Amen*: and in dying, *thou shalt die*, and the like phrases. But the maine end is, to stirre up us and our affections, and to keepe them in life and action when they are stirred up. Therefore, 2 Pet. 1. 12. Because they knew they could not bee over-sure of salvation, nor grow too much in grace: he sayes, *so long as he lives hee will put them in minde of such things.*

Vse. 11.

Let it not therefore bee grievous to Ministers to doe what is for the safetie of Gods children. They must doe it till they see practise come to perfection, and they must cast, and cast again;

Peter

Peter hee cast often and got nothing, yet at Christs word hee cast againe. So must Ministers: God that blesteth not every cast, may blesse the last cast to the catching of many, and therefore a Minister had need of a father-like affection to his hearers, as *St. Paul* had, *1 Thes. 2. 11.*

A second use, may be for our selves: *If we heare the samethings repeated, hearethem as an impression:* which may carry force, and work upon our hearts more strongly than before: and know that God may worke on us, by one meanes, at one time, which he did not at another: as a dart pierces deeper, being cast by one, than by another. And therefore, *Let us not be weary of attendance on Gods ordinances,* for our corruptions daily increase, as our age doth, our minding of things is but slight, and our memory very brittle. And we must know that the word teaches *doing*, and *practising*, as well as *knowing*. And therefore to conceive a necessity of a continuall Ministrie to perfect a Church as well as to begin it. The *Sacraments are necessary*: receive them often, the Primitive Church had them every Lords day. Till we come to the holy Land of that heavenly *Canaan*, let us submit our selves to this *Manna*. *It is Angels food*, and they desire to looke into these mysteries. And therefore, *take heed of fulnesse, or loathing*; for when we come to that passe that we must have *Novum*, or *Nihil*, God takes away this *Manna* thus loathed.

Vse. 2.

Rev. 1. and 2,
3.

Thus did he with the Greeke Churches, they gave themselves not to the plaine, sincere truth, but mans inventions, whereby God gave them over to strange opinions: and indeed it is a rule; None absents himselfe from Gods word, but he is given over (and that justly) to beleevetoyes, to attribute all praise and delight to this or that idle Authour, which it may be is Heathenish, or Popish. The Greek Churches affecting Noveltries, were justly given over to *Mahomet*; but to a true Christian heart, there cannot be more delight than in the experimentall knowledge of Christs death and office, of perseverance in grace: these are standing dishes in this Christian banquet. It is a signe God meanes to plague that person, or nation, that is delighted in such ill sawces, he will make them come out of our nostrils, we shall have our fill of them, and never hunger after the sincere milke of the Word.



VERS. 2.

Beware of Dogges.

Doctr. 1.

IN this generall exhortation, Consider first the persons to whom it is directed; To all the *Philippians*, not only to the Pastor, but even to the *common Christians*, They must beware of false Teachers.

chers. Is it so? Then surely they ought to take notice of them, and to know them, and therefore they ought to have rules to discern them by. Christs sheepe they discern between a wolfe, and a shepherd, *Ioh. 10. 45.* His sheepe discern an Heretike, or false teacher, from those that are true shepherds in the maine points of Christian Religion, and therefore, *1 Ioh. 4. 1.* He bids all in generall, *to try the spirits:* and the Apostle, *1 Thes. 5. 21.* bids them *prove all things, and hold fast the good:* if they were then all of them bound to try, and prove, they were no doubt bound to know the rules, by which they were to try, which rules are only laid downe in the word of God.

But some Popish heart may aske: *How common people should know the Word, to be the word of God?*

For answer, I would aske such an one, *How they know the Popes Canons, or any Booke of his Constitutions to be the Popes?* they will say, their teachers brings them in the Popes name, and they beleeve their teachers. So say wee, We beleeve our Teachers and Ministers, who tell us this is the Word of God. But they object and say, *that wee make every one a Iudge.* I answer, there is a three-fold manner of judging. First, a judging whereby we discern of anything, and this every Christian must have, so as it cannot be any plea to him at the day of judgment, to say, my Teacher did mislead me. No, both the leader and he that is led, if they

1 John 4. 1.

Quest.

Ans.

Ob.

Ans.

A threefold judgment, to wit;
1. Of Discretion.

II. Of Direction.

III. Of Jurisdiction.

be blind, shall fall into the ditch, *Matth. 15.* Then there is a second kinde of judging, which is by way of direction, this is required principally in the Pastor, to direct his flocke. And there is a third kinde, that is of jurisdiction; this belongs to the Church and the Magistrate: yet every one must have a judgment to discern the good from the bad. For hee that knowes not his Masters will shall be beaten.

2.

In the second place: Not onely the young ordinary Christians, but euen the best settled Christians had need to beware also. The *Philippians* were a Church established in the truth: *Eve* was seduced, being in her innocent estate, but I need not stand on this at this time. I proceed;

3.

To the dutie: which is to *beware*. Which word signifies; First, to *discerne of*, then to *avoid*: and because those that are *aware* of evill, by nature will *avoid* it: therefore *beware*, here intends both *discerning* and *avoiding* of evil. For the Church of God in this world is ever subject to danger, and God suffers it to be so: First, to try who be true, and who false. And secondly, to try them that are good, and to be as an evidence to them of their owne estates, so as where such triall, and danger is, it is true, *ingeniosum est esse Christianum.*

But concerning the words: *Dogges, Concision, Evill workers*, they all signifie the same thing, and he repeats the word *beware*, thrice: to shew the necessitie thereof, take heed of them that urge workes of the law with Doctrines of faith,

faith, especially of Pastors. Nay take heed of these (for so the word in the originall is) *these Dogges*. By *Concision*, he meanes those that urged *Circumcision*, when it was out of date, and when it was dangerous to be admitted of; But observe the terme, the Holy Ghost calls these *Dogges*, a strange terme, and such an one as I should not have dared to have given them, had not the holy Spirit led the way thereunto: and therefore since it is so, let us not be more modest than he is; but boldly affirme, that *wicked men are Dogges*. Now wicked men, are cyther without the Church, or within. Without the Church, all are *Dogges*. *Matth. 15. 26. Its not meet to take the childrens bread and to cast it to Dogges*. Of this number are all Turkes, and Iewes, who were *Filii*, *Children*, but are *Canes*, *Dogges*. We were *Canes*, but now through Gods mercy are come to be *Filli*. All therefore, that are without the Church are *Dogges*. *But there are also Dogges within the Church*, and therefore the *Philippians* were bidden *beware* of them, which *St. Paul* needed not to have done, if they had not bene troubled with them. And those *Dogges* he describes, in that they joyne workes of the law, and *Christ* together, in matter of salvation; these are in *St. Pauls* esteeme *Dogges*. And the reason hereof, may be grounded on Gods esteeme, on their behaviour towards other men, and in regard of themselves. For Gods esteeme, we may see it in *Esay 66. 3.* he detests them as dogges. For their

Doctrine.

their behaviour towards men, whom they goe about to seduce, they fawne on them, and use all manner of inticing, flattering, and false alluring words, Rom. 16. 18. See the picture of a Jesuited Papist, a pleasing, humane, fawning nature, they creepe into houses, and when these dogges cannot prevaile by flatterie, then they snarle, and barke against them, by false calumnies, and slanders, and railings, and bitter-scoffes, and the like; and this they doe when they cannot bite. But having gotten power in their hand, they persecute with fire and sword, and the most exquisite torments that they can devise. In regard of themselves also they are Dogges, rotten in nature, corrupt in life, filthie in their owne Courts: devouring their owne vomit, and God justly punishing them, by suffering of them to heape up wrath in store, 2 Pet. 2. 22. and to returne with the sow that was washed, to wallow in the mire of corrupt courses. Hence wee may observe, and see, what a man is now brought to by sinne: he that would be like to God, is justly compared to the beasts that perish. Now all by nature are no better than dogges, who are all for their bellies, for present contentments, an envious and currish disposition against any that shall indeavour to crosse them in their unlawfull lusts: and that rule of reason which should over-rule him, and amend him, he so abuses it, as thereby he is made more like a Divell than a Dogge. Would wee be then
chan-

changed, let us attend on that word, that is able of Lions to make Lambes, it can cleanse us throughour. *Ioh. 15. 3.* It sanctifies and alters us. Morall precepts may restraine and alter outward practises; the Word that alters the condition and nature of men, it is the word of him that workes all with his spirit. And therefore take heed of them, and deale not more with them than thou must needs. They will fawne, they will not be dogged at the first, but till Religion altereth him, assuredly hee hath a currish nature. But to proceed. Hee saith not onely, *beware of Dogges* in generall; But *beware of these Dogges, of the Circision*, and these also ought we to beware of, for there is a perpetuall I't er of them: though those that the Apostle spake of are gone, yet the same spirit is now a dayes in many; fawners they are, and flatterers, yet doe they bark at Protestants: and of this sort are our Iesuited Papists and Seminaries. Our Fathers were troubled with them: let these take heed, for were these men dogges that presse Circumcision with Christ; and shall not such be also, that presse merits with Christ, Saints with Christ, and equall traditions with the Word of God. The dogges in *St. Pauls* time, had some excuse: Circumcision they urged, but it was first founded by God; but these men out of their owne braine endeavour to establish fancies: and where they cannot prevaile by conference, they by scattering of Bookes seeke to accom-

plish their intents. *Magistrates therefore in their place ought to looke to them, and every private person looke to their owne salvation.* We ought also to take heed of *Neuters*, such as are, or would be mediatours, and will be of every Religion, or rather of none, who jumble Religions, mixing truth and falshood, light and darknesse together. But hee that made distinction between *the seed of the woman*, and *the seed of the serpent*, made also eternall distinction betweene Religion and irreligion: though *Iudas* thought he might keepe faire quarter with the Pharisees and his master, yet his fawning kisse could not keepe him, but desperation overtooke him. So these *Neuters*, let them fawn never so much, let them halt betweene two opinions never so long, they shall at length know that they have betrayed their Religion, & desperation shall at length assuredly overtake them, as it overtook *Spira*. Take heed of them, there hath beene a continuall brood of them in the Emperours time: the Iewes had some liberty granted to them, because their ceremonies carried a shew of a reverend antiquitie. The Christians they were *Ludibrium humani generis*, there were even then (as *St. Paul* found) such Christians, as finding they were scorned, because they would be scorned of neither, took part with either.

Quest.

But some will say: What a great matter doe you make of this? is it not policy, and wisdom for us thus to avoid reproach, and to get the good will of all?

Remem-

Answ.

Remember what Christ saies, *he that denies me before men, I will deny him before my Father.* True say they, *I yet may inwardly be sound in my heart, I may honour Christ, though outwardly, I may please others.* What place is left for profession? with the mouth man confesses to salvation, and such as are ashamed to confesse Christ before men, Christ may justly denie to acknowledge them in that fearfull day of judgement. For shall we try all things to be sure of our temporall estate? and shall not we much more seeke to assure our spirituall and eternall estate unto us? God forbid.

In the next place, Let us not be discouraged, or hindered in a good course, though these dogges barke never so much; yet they are but like the dogges who barke against the Moone; though we meet with many changes, let us keep our course still constantly, without turning aside. For thou must looke to be barked at before hand; thou art, or shouldst be a stranger to this world, and then assuredly the *Dogges* will take notice of thee. And comfort thy selfe, thou shalt be admitted into thine own Country, when *these Dogges* shall be kept out; as it is in the last of the Revelations. And though we cannot have too harsh a conceit of them in regard of their estate; yet are we to respect the Image of God they carry about with them, and to esteeme of them as of such as may become Lambes. And thus did St. Paul respect, and reverence *Agrrippa*: Yet see how

REV. 22. 15.

sharpe he is, not to those that are Heathen; but to those that making a profession of Christianitie, did adde Circumcision to Christ, wherein we may observe his zeale for Christs honour.

VERS. 2.

Beware of Evill workers.

BEware of such, as in generall were bad, and in this particular especially, they were *evill workers*, thereby seducing men from Christ. Seducers therefore are evill workers, and *Magistrates ought to looke to them*.

They are the keepers of the two Tables, and are to looke to the soules of men, as well as to their bodies. Let also *private men looke to themselves*, lest they be seduced by them. Neither is it likely, that these were onely seducers by false doctrine, but were also ill men and wicked livers: for God justly gives such up to wickednesse in life, that are seduced in judgment. And thus dealt he with the Scribes and Pharises, *Do not after their workes*, (saith Christ:) Some thinke, if they so live as none can lay any grosse sinne to their charge, they are good enough, its no matter what the heart is, how ignorant, how dark, God wil beare with them. Alas poor ignorant men, is not the understanding Gods, as well as the outward parts? *Thou shalt love the*

the Lord thy God with all thy minde: the understanding is (Sponsa veritatis.) And know, God lookes to purity of judgement; he cannot indure his children should be ignorant, for it is a dishonour to God for his children to conceit of things (in Religion especially) otherwise than is fitting, yea otherwise than they are.

V E R S. 2.

Beware of the Concision.

THat is (as I formerly said) *Circumcision*; Called here by the name of *Concision*, because it tended to cut & make a division and f: & in the Church, with a naturall and proper elegance, not affected, describing, and naming it by the effect. *Its Gods use to call things from the event and effect of them. Why will you perish?* That is, why will you doe those things that will lead you to destruction? the end of them is death, and those that neglect wisdom hate themselves. As it was also said to the Iewes, that neglected the Gospell; they judged themselves unworthy of salvation, because in effect, they hated themselves, and deprived themselves of salvation. Circumcision formerly had beene an honourable Ceremonie, serving for a partition between Iew and Gentile; and for a seale of the Covenant of grace; but the Ceremonie was to cease, it not having a continuall

tinuall promise, it was to last till Christ came, & when he died, it, and all other died also. St. *Paul*, and Christ, and *Timothy*, were circumcised; but after the time came that Christ had broken downe the partition wall by his suffering, they did not only die, but were also deadly to all such as would maintaine the observancie of them: the use of them was prejudiciall to Christs honour, and therefore *Paul* bids us *beware of them*. And now adayes, this instruction by proportion is of good use. For are there not those that teach *Concision*? and that urge merits, as the Papists doe? take heed of them, they say wee are the *Concision*, we have cut our selves from the true mother Church of Rome.

I answer, We have suffered a *Concision*, we have made none. And again, we acknowledge we have separated from these Romans, not from those that were in *Pauls* time, its they that have made a *Concision*, and cut themselves from the mother Church. But to passe from these, we have a *Concision* among us; and that in a contrary extreame, that thinke every Ceremony, and thing that suits not with their opinion, to be Antichristian and *Concision*: Not considering, that there be many things urged, as sitting for order, being no parts of Gods worship; yet even for these things, they make a *Concision*, cutting themselves off from our Church, and unchurching us: Its dangerous for such; for when the member is cut from the body, it must necessarily die, and how

how can we receive grace from Christ as our head, but by union of our selves to the bodie, whereof Christ is the head.

It must be our dutie to beware of all manner of seducers, and to this end let us

First, get fundamentall truthes into our heart, affect and love truth: for want hereof the Eastern Churches were given up to Mahomet, and Antichrist ruled over many in these Western Churches, because they loved not the truth. 2 Thes. 2. 10. For none are seduced that are not cold in love.

Secondly, let us labour to practice that wee know, and God will give us a fuller measure of knowledge, whereby we shall learn to finde and know seducers. 1oh. 7. 17- If any man will doe his will, he shall know.

Thirdly, Pray to God for wisdom to discern of Schismes and Heresies, and ill disposed persons: God hath promised us any thing that is necessary for our strengthening and bringing us to Heaven, God will not deny us so necessary an aide as this is.

Fourthly, let us looke that we keepe in us a holy feare, and reverence of God. Psal. 15. 12. What man is he that feareth the Lord? him shall he teach in the way he shall chuse. And those things are we duly to observe, the rather because we shall ever finde seducers, it will ever be a hard matter for men to finde the way to Heaven. And though the doctrine and profession of Religion, be not ever in all places opposed,

Remedies against seducers.

Remedy 1.

Remedy 2.

Remedy 3.

Remedy 4.

sed, yet shall we ever finde the practisers thereof maligned: As it is in these dayes, where none are accounted of to be Protestants, that are not loose libertines, and thus instead of *Circumcision* from Religion, they joyne that with it which is quite contrary to the power thereof. Beware also of such, for their courses of life are as pernicious, as fundamentall errors, for none shall be saved for his knowledge.



VERS. 3.

For wee are the Circumcision.

IN these words, and those that follow, our Apostle describes, who are truly circumcised. *We are the true Israel, the circumcised Sonnes of Abraham, who are members of Christ.* The Philippians, they were not circumcised outwardly, yet were they truly circumcised, they had the truth of it; even as they that were under the cloud and in the Sea, were said to be truly baptized in the Cloud, and in the Sea. The Sacraments therefore, before and after Christ, were in substance all one, as the Church was one and the same, they may be said to be baptized, as we, and we circumcised as they: the difference was only in the outward Ceremony and shew, which the Church being then

then young had need of. It is the same Religion, cloathed diversly. *Bellarmin* saith, that their government was carnall, & the promises to them were carnall, but it is carnally spoken of him. *Heb. 11.* The Fathers before Christ, had respect to the recompence of reward: and in *vers. 35.* they accepted not deliverance, that they might obtaine a better resurrection: are these carnall promises? The Anabaptists, they presse rebaptizing, not considering that the same Covenant was before Christ, and after, in substance. So as every true Christian is spiritually circumcised, being once regenerate: before indeed he is uncircumcised, and a spirituall leprosie over-spreads all his frame of body, and minde, which must be washed, pared, and cut off. *Wee must part with uncircumcised hearts, eares, and lippes:* that is, such eares as doe delight themselves to heare corrupt lewd discourse, such a tongue and lippes, as delight to utter, and let out words favouring of a rotten and uncircumcised heart: such eyes as doe delight themselves, in the beholding of lustfull and sinfull objects, whereby the heart is kindled into vaine desires. I say, a Christian must circumcise himselfe, his heart, and those parts that are uncircumcised, before hee can ever thinke to goe to Heaven, whither nothing that is corrupt, or uncleane entreth. *Religion therefore is no easie thing,* Circumcision is painfull and bloody. Mortification is very hard, corruption it must be cut off, though the blood

F follow,

follow, else it will kill thee at length. Wherefore, wee are also to labour for circumcised hearts to understand Gods truth, his will and commandements; Cut off all extravagant desires, who by little and little, take away comfort, and communion with God, its no mercy therefore to spare them. Circumcise thy eyes, pray with David, Turne away mine eyes from regarding vanity. Stoppe thy eares at the charming of such objects as may infect thy soule: we can never injoy that beatificall vision hereafter, if we weane not our selves from the liking of these things. And though we cannot while we are in this house of clay come to that perfection we should; yet indeavour to it earnestly, and God will accept our very indeavours, and will further them; yea, we shall get the victory at length. If sinne begins to fall, it shall surely fall: the house of David in us shall grow stronger, and the house of Saul shall dayly be weakened. The meanes to this dutie, are

Meanes and
waies to mortify
finne,

I:

First, *know thy sinne, and thy particular sinne*: by thy checks of conscience, and by the checks we receive from our enemies, who will spee what they can in us, thereby to scandalize us. As also, observe what thy thoughts worke most upon; what is the maine thing, that generally takes up your cogitations.

2.

When thou hast found out thy sinne, *Make it as odious as thou canst*: For Circumcision implies a thing that is odious, and superfluous: now all finnes that be cherisht in us, may well be

be odious to us, for that it hinders us from all good, and clothes us with all evill, and makes all outward thinge evill to us ; who otherwise, are no further ill, than as they strengthen our corruptions. It hinders us from all good duties, pride of heart and corruption doe dogge us : this made *Paul* cry, not of temporall bonds, but of the bonds of sinne and of death ; Who shall deliver me, wretched man that I am, saith he? *Rom. 7. 23. 24.*

3.
Thirdly, having found out thy finnes, and the abominablenesse of them : *Complaine of them to God*, as *Hezekiab* did of the blasphemous letter that *Senacherib* wrote, and challenge the fruit of Gods promise. For hee that bids us circumcise, *Dent. 10. 16.* Promised that he himselfe will doe it, *Dent. 30. 6.* Faith in the promises is an effectuall meanes to attainto them. Men come with doubtings, they see a great deale of corruption, they think their labour is vaine, they cannot be releevd against them, they are deceived. Touch but thou the hemme of Christs garment, flie to God in his name, and thou shalt finde this issue of sinne, though not wholly dried up, yet much abated. And here is the excellencie of Faith, that assures us of all the promises, concerning sanctification here, as concerning glory hereafter.

VERS. 3.

Which worship God.

Three parts.
viz.
1. The Act,
Worship.

THe Apostle places Circumcision before worship: for unless there bee a cutting off, we cannot bring our corruption to performe duties of Gods worship aright.

The words containe, a description of a Christian by his proper act, *Worship*; and by the proper object thereof, *God*; and by his most proper part, *in spirit*. And the word *Worship*, istaken for the inward worship of God, commanded in the first Commandement; also, comprehending our feare, love of God, and joy in him: issuing from the knowledge of the true God. All our obedience, issuing herefrom, is worship of God; including our duties to man, in obedience and relation to Gods Commandement. The ground of this obedience and worship, is the relation betweene God and the reasonable creature, being the Image of God; now this image being lost in the fall of our first parents, wee must worship him, not onely as *our creator and maker*, but as *reconciled to us in Christ*, as he hath made us anew.

2. The Object, God.

Secondly, we are to worship him, *as the well-spring of all grace, goodnesse, excellencie, and greatnesse*.

3. The most part, viz. in Spirit.

Thirdly, *As he doth communicate all unto us*, he is ours, Christ is ours, all is ours: this should

should carry our soules to love him, be his, as he is ours: especially, to be his in *Spirit*. By which is meant *the reasonable soule*, understanding, will, and affections. And Secondly, with sanctified *understanding*, sanctified *will*, and sanctified *affections*. Thirdly, with *all our strength*, *spirit*, *life*, and *cheerfull readinesse*. Wherefore, *God is the proper object of spirituall worship*. Trust on him, love him, joy in him, invoke and pray to him, and to him onely; not to the Virgin *Mary*, *Saints*, or *Images*, as the Papiſts doe. *Mat. 4. 10. Him onely shalt thou serve*, as Christ saith, because our *commandment* is onely from him, and extends onely to him. The *promises* are onely from him, he onely *is present*, in all places, he onely *supplies our wants*, and he onely knowes, what our wants are; and how to helpe. Saints are not present in all places, they cannot heare many at once, nay they cannot heare our prayers unlessse they be present, they are finite creatures, they have no infinite properties. Christ, he bids us, invites us to come to him, he hath promised to heare us, and to ease us.

And further, God knowes the secret wants, which the Saints cannot know, no, wee our selves know them not, and therefore are we to goe onely to God in all our necessities: because it is most gainfull for us to goe to him that can helpe us, nay we owe him this honour, by going to him, to acknowledge his omnipresence, his willingnesse and ability to doe good.

VERS. 3.

In Spirit.

Reasons why
God must be
worshipped in
Spirit.

1.

THe Apostle in these words, shewes the manner of true worship, by the most proper, and fit part of a Christian; to wit, his *Spirit*, that is, as souletruely sanctified, lively, and cheerfully, with a willing and ready mind, fitly disposed. Contrary to outward, false, and hypocriticall worship.

And the reason is, *Because God is a Spirit, and therefore must be worshipped in spirit.*

2.

Secondly, *it is the best part* of a man; and God who challenges all, and that justly, looks especially that he hath the best part.

3.

Thirdly, the *Spirit hath a being of it selfe*, and praiseth, loveth, and rejoyceth in God, when its out of the body; and the body is stirred up to this duty onely by the spirit, it being of it selfe senselesse as a blocke: and outward worship without inward, is but the carkasse of worship. The Prayer of a wicked man is abominable, because he regards iniquitie in his heart, *Psal. 66. 18.* And this spirit of ours without the spirit of God, cannot worship him: and therefore every one that is not changed, makes God an Idoll.

Vse,

This may deprive all such of comfort, as care not for this spirituall worship, thinking they have done enough, if they have mumbled a few idle words over: God accepts it no more than

than if they had sacrificed a dogges head, as he saith, *Esay 66. 3.* And verily, *what other is Poperie, but a bodie without a soule?* when they worship in blinde sacrifices, in a strange language. Is this a spirituall worship? when they neither know what they doe nor say? Let us shew that we are not of their number: Come we with love, and with the intention of all our affections, and this will sway the whole man, body and soule; and so shall we worship him in truth, and not in hypocrisie as many doe, that bring their Idols with them; their mindes are on their pleasures and riches, though their body be present before God. And it hath ever been an error in the world, this limiting and tying Gods worship to outward worship of the body, with a kinde of ceremonious gesture: and it is very much liked for such like Reasons as these are.

First, *the outward gesture*: as holding up hands, bending the knee, casting up the eyes, they are things that may easily be done.

Secondly, *they make a glorious shew in the eyes of the world*: its a commendable and good quality to be religious, especially if they bee observed so to be.

Thirdly, *its beneficiall to men*: when as hereby they are knowne to be no *Atheists*, and therefore not that way incapable of preferment, or the like.

Fourthly, *outward worship satisfies conscience a little*: men know they must worship God,

Reasons why
outward wor-
ship is so well
liked and lo-
ved.

1.

2.

3.

4.

God, and goeto Church, that these are means to save men, and they thinke that in doing so, they stoppe the cryes of their consciences. Alas ! Alas ! these sleepeie, blinded consciences of theirs, will at length awake, and will accuse them, for the outward ceremonious hypocriti- call worship of him, that requires the spirit to worship him with.

Ob.

But some men may say, how shall we know whether we serve God in spirit, or no ?

Ans.
Signes of spi-
rituall wor-
shippers.

I answer, observe these properties.

First, *Whether thou lamentest thy defects in the best actions thou dost*, and art not puffed up with conceit of the sufficiencie of thy perfor- mances. *Paul* found this in him ; for although he lived, being a Pharisee, as concerning the Law unrebukable : yet when he was converted, he saw much corruption which before he knew nor, and laments and bewailes it, *Rom. 7.*

2.

Secondly, Examine thy selfe, *whether thou makest conscience of private closet duties ?* Of prayer in thy studie when none sees thee ? Of thy very thoughts ? Dost thou serve God with thy affections ? and thy very soule ? Dost thou weepe in secret for sinnes ? yea for thy secret sinnes. Dost not thou doe good duties to be seene of men, as the Pharisees did ? Contrari- wise, wilt thou omit no place nor time, but alwaies and in all places thou wilt worship God. This must be done, for God is alwayes and for ever God, and he is in all places, in pri- vate as well as publike ; and therefore a Chri-
stians

stians heart must be the *Sanctum Sanctorum*, where God must remaine present continually, and therefore he makes conscience of, and is humbled for the least sinnes, yea those that the world esteemes not of, and counts them as niceties, and that in as great a measure as ordinarily men are, for the greatest sinnes they commit.

Thirdly, *Canst thou indure the search of thy selfe?* and thy infirmities by all meanes, by thy selfe, by others, by the word, by private friends? Nay, canst thou desire this search, that thou maist know thy sinne more and more: for this end, that thou mayst truely hate it, with a more perfect hatred? Canst thou truely appeale to God, as *Peter* did to *Christ*, thou knowest that I love and preferre thee above all? It is a sure signe of thy sinceritie which the world cannot have: and therefore when they see their sinnes laid open, they spurne at the ordinances, and spite the Minister and their true friends, that put them in minde of their faults, accounting them as their onely enemies. Surely they shall never be able to indure the search of God hereafter, and the last day when he shall lay them open, they shall be overcome with shame.

A fourth signe is, *That at the houre of thy death, this spiritual worshipping of God will give thee content, when nothing else can:* Thou mayst say with comfort as *Hezekiah* did; *Lord remember how I have walked before thee in sinceritie.*

G

When

3.

4:

When down-right affliction comes, outward verball profession vanisheth, with all the comforts thereof, then perisheth the hope of the hypocrite. Two things upheld *Iob* in comfort, in his great extremity: he was first assured, that his redeemer lived: and secondly, he knew his innocency in those things that his friends charged him with: and such times will fall on us all, either at the time of death, or before, when nothing but innocencie, and sincerity shall be able to uphold us.

Labour therefore for sincerity and spirituall worship, *Worship God in spirit*, but let it be done outwardly also. But first, bring thy heart and intention to what thou dost, and that will stirre up the outward man to its duty, and for the performance hereof, follow these directions.

First, *learn to know God aright*: For worship is answerable to knowledge, for how can we reverence God aright, when we know neither his goodnesse, nor his greatnesse? how can we trust on God, when we see not his truth in the performance of his promises, in the Scriptures, and in our owne experience: those that doe not these, know not God, for as the heart affects according to knowledge. So also its true in divinitie, as we know his justice wee shall feare, as we know his mercy wee shall love him, and as we know his truth we shall trust on him. *Psal. 9. 10. They that know thy name shall trust in thee*: and in other places of the said

Helps unto
spiritual wor-
ship.

1.

said Psalme, the Lord is knowne in the judgement he executeth, *vers. 16.*

Secondly, *know God to be the first mover and cause of all*: men ordinarily feare the creature, attributing that to it, which belongs to the Creator. But God, he is the giver of all, and Christians looke on the secondary means, as to the first author and ground of all the rest, they behold the Magistrate as in God: feare them no otherwise, but in the Lord. Atheists they will not sticke at any sinne whatsoever, to get the love of those, that may bring them any worldly commodity. A Christian, hee pleases, and seekes the love of him that can make enemies friends, when he lists, and when its for our good; he knowes, *in him we live, move, and have our being.*

Thirdly, *make much of spirituall meanes*: God he works by meanes, by his word, attend to it: it works love, feare, joy, and reverence in us: and therefore, no marvaile if those that neglect these meanes, are not acquainted with these graces of Gods spirit.

4 Fourthly, *Lift up thy heart to Christ, the quickening spirit, 1 Cor. 15.* Our hearts naturally are dead: Christ is our life, when thou art most especially called to love, to feare, to humilitie, pray to him to move thee, and yeeld thy selfe to him, and then shalt thou pray in spirit: as it is said in *Iude 20.* heare in spirit, doe all in spirit: doe outward workes of thy calling in spirit, for a true worshipper will out

of spirituall grounds doe all outward works of his particular calling, as well as the workes of his generall Christian vocation. Let us therefore doe all things from our hearts to God; and to our neighbour: else will not God accept of our workes. It is the Iew inwardly, who shall have praise of God. The want of this sincerity; hath extinguished the light of many a glorious professour, and thereby hath brought a great scandall upon the true worshippers of God in spirit.

V E R S. 3:

And rejoyce in Christ.

THe word *rejoyce*, implyes a boasting, or glorying of the heart, manifesting it selfe in outward countenance and gesture; as also, in speech, it also implies a resting on, and contenting in, the thing we glory in: proceeding from an assurance, that we glory in a thing worthy of glory, for they are fooles that delight in bables. Observe hence therefore,

Doctr. 1:

That those that will worship Christ aright, must glorie in him: For the worship of Christ is a thing that requires encouragement, and nothing can worke this encouragement like the glorying in Christ: and therefore *Paul* in the first part of his Epistle to the *ROMANS*, having shewed that God had elected them freely, and had

had begun the worke of sanctification in their hearts: he comes in the 12. Chapter: *I beseech you* (saith he) *present your selves as a holy, living, and acceptable sacrifice, to God.* And in Tit. 2. 11. *The grace of God teacheth, by encouraging us to deny ungodlines, & to walk unblameably, soberly, righteously, and godly, in this present world.* And therefore, *whensoever wee grow dull or dead, think of the great benefis that we have by Christ,* and it will quicken us, and all our performances.

In the next place observe: *That Christ is the matter, and subject of true glory and rejoycing, and onely Christ:* for they well goe together, a full, and large affection, with a full and large object: boasting is a full affection, the object is every way as full. First, as he is God and man, *he is God full of all things, he is man full of all grace, and void of all sinne,* he is Christ anointed to performe all his offices, he is a Prophet all-sufficient in all wisdom, in him are the treasures of wisdom: he teaches us, not onely how to doe, but he teaches the very deed: he is our High-priest, he is the sacrifice, the altar, and the Priest, and he is our eternall Priest in Heaven, and on earth: on earth as suffering for us; in Heaven as mediating for our peace. *Who shall condemne us, it is Christ that dyeth? yea rather that is risen againe, who is ewen at the right hand of God, who also maketh intercession for us, Rom. 8. 34. He is also our King, he is King of all: King of kings, and*

Doct. 2.

Lord of lords, a King for ever, and at all times, subduing all rebellions within us, and all enemies without us; and he is all these so, as none is like him: and therefore is worthy of our glory.

Reason. 2.

Secondly, *Christ is communicative in all these*: he is Prophet, Priest, King for us, he is God, man, he is Christ for us: he sought not his owne, it was his communicative goodnesse that drew him from Heaven, to take our nature.

Reason. 3.

Thirdly, *he is present, and ready to doe all good for us*: he is present with us to the end of the world: nay,

Reason. 4.

Fourthly, *we are his members*, he is in us: we are *his wife*; nay we are *him*. *Saul, why persecutest thou me?* 1 Cor. 12. *We are all one body with Christ.*

Reason. 5.

Fifthly, *We are even, whiles we are here, glorified with Christ*: he is our husband, if hee be honoured, we his spouse also are advanced: if he be our King, we are his Queene: if the head be crowned, the body is honoured: and

Reason. 6.

Sixthly, all this is from God, and freely comes from him: Christ is anointed by the spirit, and sent from the father. 1 Cor. 1. 30. *He is made of God, wisdom, righteousness, sanctification, and redemption to us.* And Job. 6. 44. *No man can come to me, except the Father who hath sent me draw him*: and it is further said that God sealed him. So that we may rejoyce in Christ, because that thereby we come

to joy in God, for he reconciles us to God, who called him to this office, which was witnessed at his baptisme, when as the whole Trinity bare witnessethereof.

But it may be questioned. *What? may wee not joy in any other thing else but in Christ.*

I answer, there may be two causes of our joy. One principall, the other lesse principall. We must onely rejoyce in Christ, as the maine and principall cause of our happinesse. But we may rejoyce in creatures, so farre forth as they are testimonies of Christs love, and in peace of conscience, as comming from Christ: and in the word of God, as it is the Gospell of the revelation of Christ to us.

For use. We may observe this doctrine, as a ground of the necessitie of particular faith. For none can boast, but the boasting must arise from a particular faith, which onely is the true ground of every mans particular assurance.

Secondly, let it serve as a direction to every Christian that will rejoyce, let him goe out of himselfe and rejoyce in Christ, his King, his Priest, and his Prophet: let him observe what he hath done for him, and what he will doe for him, and thereby see himselfe perfectly happy, and

In the third place, Let us first boast, that we have Christ, and then in his benefits and blessings that follow him. First, rejoyce that we have the field, then rejoyce in the pearle. And therefore the Apostle sayes not, rejoyce in faith, or

Quest.

Ans.
Causes of
true joy.

Vse. 1.

Vse. 2.

Vse 3.

in obedience, but in Christ: who being once mine, how shall I not have all things with him?

Vse. 4.

*Those that are burdened with sorrow for their sinne, let them consider. Why doe they grieve? doe their sinnes trouble them? Christ, hee came to dye for sinne, he is their high-Priest, he came to save sinners. Doth the devill accuse them? let them know Christ chose them, he pleades for them; who can lay any thing to their charge, Christ he is dead, risen; nay he is ascended into Heaven. Are they troubled with crosses? That is the best time to rejoyce in Christ. *We joy in tribulation, Rom. 5. 3.* When nothing comforts us, then hath Christ sweetest communion with our hearts. *St. Steven*, when the stones flew about him, and *Paul* in the dungeon had the most sweet consolation, and comfortable presence of Gods spirit that upheld them. Nay in death, wee may glory most of all: it lets us into that state, into that sweet society with our Saviour and the Saints, the very hope whereof, doth now sustaine us, and cause us to glory here: as in *Rom. 5. 2.* And death now is but a droane, the sting is gone, all enemies are conquered.*

Vse. 5.

*In the fifth place, See wherein the glory of a man, of a nation, of a kingdome consists: it is in Christ, and that which exhibites Christ. What made the Iewes rejoyce? marke the prerogatives they had. *Rom. 9. 3.* Adoption, covenant, promises, and Christ. What made the house*

house of *Inda* so famous? and *Mary* so blesse her selfe? *All generations shall call me blessed*: Christ that vouchsafed to proceed out of her loynes, and from that stocke. *Abraham* rejoyced to see Christs day, though he saw it a farre off by the eye of faith. And what should we glory in above the Iewes? above other nations? but in this; the vaile is taken away, Christ shines, and we have the Gospell in its puritie. This the Apostle looks for in the *Corinthians*, 2 Cor. 2. 3. *Having confidence that my joy is the joy of you all.* Now what was Pauls joy? *God forbid* (saith he) *that I should rejoyce, but in the crosse of Christ*, Gal. 6. 14. Let us not therefore rejoyce in peace, or plenty, fortified places, or the like. No, if we had not Christ to rejoyce in, we were no better than *Turkes*. *Happy is the people whose God is the Lord*; for in him shall we have fulnesse of joy and comfort: *make use of this in time of temptation.* When the divell would robbe us of our joy, fly to Christ, oppose him against all: oppose the second *Adam* against the first, he came to doe what ever the other did undoe. Learne to see the subtilty of the divell, and thine owne heart, and fill thy heart with the Scriptures, and with meditations of the promises, and they will cause our love to be so fervent, as all our service of God will seeme to be easie to us. As the time that *Iacob* served seemed nothing, for the love he bare to *Rachel*.

But how shall wee know whether wee

H

rejoyce

Ans.
Signes of true
Christian
joy.
1. Signe.

rejoyce in Christ, or not?

I answer, by these signes:

First, *when we glorie, see the ground whence it arises, whether from God reconciled to us or not.* It otherwise: remember that of *Ier. 9. 23.* *Let not the wise man glory in his wisdom, nor the strong man in his strength,* all such rejoycing is evill. But let him that glorieth, glory in this, *that he understandeth, and knoweth me that I am the Lord.*

2. Signe.

Secondly, *If we glory in the Lord, it will stirre us up to thankes:* What we joy in we will praise: if we joy in Christ, we shall like the Spouse in Canticles, ever be setting forth the praises of our beloved. Thus did *Paul, Ephes. 1. 3.* and *Peter, 1. Pet. 1. 3.* and therefore where deadnesse, and dulnesse is, it shewes no true Christian joy.

3. Signe.

Thirdly, *Our glorying will be seene in dutie:* delight ever implics the intention to doe any good worke, and diligence.

4. Signe.

Fourthly, *if we glory in Christ aright,* we shall not indure any addition to Christ, and therefore we shall abhorre that Popish Tenent, which puts so many additions to Christ, in the meritorious worke of our salvation. A true rejoycer in Christ, sees such all-sufficiency in Christs merits, and worke, that he abhorres purgatorie and such trash: and so much the more, by how much his glorying in Christ, is the more fervent and sincere. Christ is our husband, we are his spouse: if we cleave to any other,

other, than to Christ, we are adulterers. No, let him kisse us with the kisses of his mouth, and none but he.

Fifthly, *this joy where it is, it will breed content in all estates*: Paul could want and abound, and so can a true rejoycer: in Christ he hath all, he cares not for earthly wants, so he wants no heavenly comfort; if he be poore, he is rich in heaven; nay what he most complains of are good for him, life or death, all's one with him, Christ is his, and in him all things.

But it may be said: There are many Christians are not in this happy condition?

I answer. Its their owne fault, to yeeld to the diuels policie, and their owne weaknesse, that will not labour to breake through these clouds, and challenge the promises.

5. Signe.

Quest.

Answ.

VERS. 3.

And haue no confidence in the flesh.

THese words are in truth included in the former: for he that glories in Christ, will have no confidence in the flesh. But the Apostle notes this as a plaine demonstration and evidence of the glorying in Christ. For by the copulative enioyning of them, it is all one as if he had said: what a man trusts to, he glories in, and what he glories in he trusts to, and is confident of. If in with his glorying be, he trusts

to it though it be to his ruine; as it fell out with *Achitophel*. If in eloquence of speech, hee trusts to it, and it brings shame, as it did to *Herod*. If in honour, hee trusts to it, and brings himselfe to dishonour, as *Haman* did.

By *flesh*, is meant outward things, as preogatives, priviledges, actions of a mans owne doing, and particularly, he aimes at Circumcision, which he calls outward, and that of the flesh. So as the observation that wee may gather is: *That confidence in Christ, takes away confidence in outward things.* The reason is: if Christ be fully all sufficient, what need is there of any outward thing to put confidence in? For these are two opposite things, and one overthrowes the other.

Doctrins.

The second instruction is, *That naturall men have confidence in outward things*: for having not hearts filled with grace, they relish not Christ, but flye to ceremonious outward actions as their refuge. Nay, *in the Church, till we be converted, we naturally flye to outward fleshy confidence.* We have the Word taught to us, we come to heare it twice on the Lords day: alas what is this if thou be not transformed, and inwardly and outwardly conformed in obedience? *Hast thou the Sacraments?* dost thou uncover thy head, or bow the knee? these are good, and they seeme faire: but where is the heart? how is that prepared? hast thou an earnest desire to leave off thy course of sinning? and dost thou resolve hereafter to amend thy life? O here is the

the hard spirituall worke. So, in *outward fasting*, and abstinence, its an easie matter, the Pharisee did it often: but this is the fast that God hath commanded, to loose the bands of wickednesse, *Esay 58.6.* to fast from sinne. *The suffering of the flesh*, if it be separated from spirituall use, and almes, they profit nothing, *1 Cor. 13.3.* All *Pauls* prerogatives, which were many, *2 Cor. 11.* and *12.* chapters. Yet were they in his account but drosse and dung, in comparison of Christ: Most men are like *Ephraim*, *Hosea 10.11.* as heifer: who serve to tread out corne, and to plow: *Ephraim* loved to tread corne where hee might eat his belly full; for by the law of *Moses*, the mouth of the Oxe that treadeth out the corne, was not to be muzzled: men, they are delighted in the performance of slight duties, but to put their necke under the yoke, to plow its a hard worke, who can beare it?

But some will say, *O what doe you condemne outward duties, and use of them?*

I answer, wee may consider religious duties two wayes. First, as they are outward meanes to salvation, for so they are. Secondly, as they are expressions of inward truth, and so out of a sincere intire affection wee beare to them, and out of a desire to be wrought upon by them, we do them; thus they are commended that use them: but let them want but an inch of this, all is abominable, all is *flesh*. The Jewes, they boasted in the name of *holy people*, in their law,

in the Temple, in the Holy land: yet for all these (saith God) you shall goe into captivity: against such Christ preached; *Woe to you Scribes and Pharisees, you tishe mint, but let passe justice and judgement.* And Paul, be not high minded, but feare. And the reasons, why men are taken up with this fleshly confidence, are.

Reason. 1.

First, *outward things are easie*, and men cannot bend themselves to performe the hard matters of the law.

Reason. 2.

Secondly, *they are glorious*, and men desire to be observed.

Reason. 3.

Thirdly, men have a *foolish conceit* that God is delighted with the outward act, when the inward sinceritie is wanting.

Reason. 4.

Fourthly, men *want knowledge* of themselves; want the inward change, want sense of their owne unworthinesse, and Christs worthinesse.

Reason. 5.

Fifthly, *God followeth such with prosperitie* in this world; thereby they thinke God is well pleased with them, til the houre of death come, and then they finde all but froth.

Quest.

How shall we know whether our confidence is fleshly or not?

Ans.
Signes of
fleshly confidence.

1.

I answer, where *this fleshly confidence is*, there is *bitternesse of spirit against sinceritie*: the Pharisees, the Doctors of the law, sate in *Moses chaire*, yet who more opposed Christ than they? Nay, they wholly and onely, in their whole course, sought to persecute him, and made it their trade.

Second.

Secondly, where this fleshly confidence is, there is also a secret blessing of our selves, in our performance of good duties, without humiliation of our defects. Hypocrites think that God is beholding to them, and therefore doe blese themselves in the deed done.

In the fourth verse, hee comesto an argument taken from himselfe against those of the Concision.



V E R S. 4.

Though I might also have confidence in the flesh, if any other man thinketh, that he hath whereof he might trust in the flesh, I more.

AS if he had said: if any other man may glory in the flesh, then may I much more. But I doe not thinke, that I have cause sufficient to glory in the flesh, therefore have not they, or may not they, glory in the flesh. And the reason, or ground of this proposition, is taken from his many prerogatives he had, which he comes to in the 5. and 6. verses following.

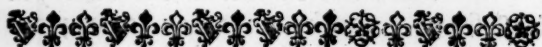
Circumcision was the first prerogative before conversion, and it was not before the eighth day, to the end, that the childe might gather some strength to beare, and indure the ceremo-

2.

St. Pauls prerogatives.

1.

ceremony, for it was of it selfe grievous, and a bloody ceremonie. Wherefore it was that *Moses* his wife called him a bloody husband: and this ceremony was not to be respited above eight dayes, that the parents might not be delayed in their comfort. Whence we may gather, that dying before baptisme is no necessary impediment to the salvation of the childe: for the same covenant is annexed to circumcision, that is, to baptisme: and the Papists that hold, that the death of children before baptisme hindreth the salvation of the infant, may as well hold, that all the children that dyed before the eighth day (being the day of circumcision) were damned. Secondly, observe this; that children, though infants, may, nay must bee baptized, if it may be with conveniencie; for children were circumcised, nay they were injoynded circumcision on the eighth day. Now seeing the covenant is the same, and given to children, now as then: why may not the seale thereof be now given in their infancie, as then?



VERS. 5.

Of the stocke of Israel.

Iacob had his name changed of his wrestling with the Angell, and prevailed: *St. Paul* sayes, he was of that stocke of Israel that prevailed with God.

VERS. 5.

VERS. 5.

Of the Tribe of Benjamin.

3.

THere were two Tribes of especiall credit: *Inda* and *Benjamin*, they were Kingly Tribes. *Benjamin* was honoured with the first King, *Saul* the sonne of *Kish*, who though he were a cast-away, yet its a matter of great joy in the flesh, to have great men, personages, and learned men of their linage.

VERS. 5.

An Hebrew of the Hebrewes.

4.

More ancient than an *Israelite*: for *Abraham* was an *Hebrew*, before *Jacob* was an *Israelite*: and he was an *Hebrew borne*, no proselyte, or converted Iew.

VERS. 5.

As touching the Law, a Pharisee.

5.

BEfore Christs time, there were divers sects among the Iewes; as *Pharisees*, *Scribes*, *Herodians*, and *Essai*; but the *Pharisees* were the greatest sect of all: and as the word signifies, so they did separate themselves as
I better

better than other Iewes whatsoever. And St. *Paul* layes downe this, as one especiall carnall thing, wherein hee might glory; hee was no common Iew, but a zealous Iew: so as thence we may observe: That there is a fire and zeale that is not kindled by heaven: but, as St. *James* saith of the tongue, is set on fire of hell, out of ignorance, blind zeale therefore is a ground of destruction: we are therefore to take heed; for unlesse our zeale have an eye, nothing is more tempestuous and troublesome, than that man is whom it possesses.



VERS. 6.

Concerning zeale, persecuting the Church.

WHere *zeale* is, if it be meant in the largest sense, it is very hot against all opposites, it hath the name from fire, separating *Heterogenies*, and gathering things *Homogeneous*: our Apostle was none of those drowfie professours, that would be content to mingle *Religions*: so as, where there is no opposition there is no zeale: and therefore those that would reconcile religions, false and true, they have not a sparke of zeale, but are key-cold. Againe, *Paul* well joynes *persecution and a Pharisee together*: for there was never hypocrite but he was a persecutor. For he,

he, making and grounding his profession on pride, and a desire to be counted holy, when a downe right person esteemes him not, but by his integrity puts the others outward profession out of countenance, presently hee falleth a persecuting; especially if his hypocrisie brings any profit, or gaine. As it was with *Demetrius* in the *Acts*. And as it is now with the Romish Church, whose chiefe end is profit, as appeares by their Purgatorie, Indulgences, Pardons, Dispensations, and the like: you shall have as much Masse as you will, and as little preaching. We may observe further, *That carnall zeale is persecuting zeale, and the persecuting Church is the false Church.* Christs flock never persecutes wolves, it will not indeed indure to bee neare them; but its not cruell against them. The Papists indeed they speake much of their mildnesse and meeknesse, but what is the reason? their hands are bound, *Solve leonem, & senties leonem*, loose the Lion, and then shall you find he is a Lion.

VERS. 6.

*Touching the righteousness which is in the law
blamelesse.*

THis was a great prerogative. But how can he be said to be blamelesse as concerning the law, when he was without the law? *Rom. 7. 9.*

Obj.

I answer, its true he was without the law, in respect of the inward man, in respect of sanctified knowledge, love, and feare; but in regard of his outward course of life, no man could blame him. *Let this be observed by carnall civill men; they may bee blamelesse as concerning outward conversation, and yet without the law.*

Quest.

But if he was blamelesse as concerning the law, how could hee blame himselfe so as hee did? *Rom. 7. 15.*

Ans.

I answer; St. Paul then had a new esteeme and judgement, hee had a new light which shewed him much corruption, where before he saw none. *This meets with weake Christians, that thinke themselves unconverted, and cast awayes, because they see a great deale of sinne in them. Paul was without blame, now miserable man who shall deliver me. Christians therefore are to bee comforted: and to know that they are not the worse, because they see themselves sinfull daily more and more, but that they are better, as to whom God does dayly bestow the light of his holy spirit, to make them see more clearly into their estates. We know that we see onely the moates where the Sunne shineth, yet cannot we deny but all the ayre is as full as that part which the Sunne inlighteneth.*

Let not such therefore be discouraged, but let them know, where there is any opposition, there is spirit as well as flesh, and that at length the spirit will have the victory.



VERS. 7.

But what things were gaine to me, those I count losse for Christ.



Hose things and priviledges, that formerly hee counted gaine, now hee counts them losse.

It is good therefore to teach by examples: as St. Paul does here inforce rules by his owne experience and example.

It is also expedient sometimes, to speake of prerogatives, and priviledges that a man hath in himselfe, and its not universall that wee must not speake of any thing, that might concerne our owne praise. For we may doe it as St. Paul does here, to beat downe the pride of others, that are vaine glorious; or wee may as Paul does, lift up our selves to abase and beat down our selves the lower.

In the third place, when God vouchsafes his children any outward priviledges, he doth it for the good and helpe of others, though we see it not at the first. Paul had these priviledges, that hee might beate down the pride of the lewes more powerfully. And Solomon had all abundance of wisdom, riches, and the like, why? But only that he might without controule judge of all, as of vanitie and vexation of spirit: and make it to bee beleevd more firmly. For had an

ordinary man said it, men would have thought its easie for him to say so: but if he had tried the, he would have been otherwise minded. In these latter times, our best teachers were at the first Papists, and of the more zealous sort: As *Bucer* and *Luther*, being also learned men; as also *Peter Martyr* and *Zanchius*, was brought up in Italy, and all this, that they seeing once their blindness, might be the more able to confound them, as being not a whit inferiour to them in any outward respect whatsoever, when they were of their beleefe.

In the fourth place, *God* (having to deale with men of a desperate condition) suffers great and famous men to be in ignorance, nay to be persecutors, that after their conversion they might comfort weake Christians: and therefore let them comfort themselves, doe they finde that their sinnes are many, and great? *Paul* was a Pharisee, a persecuting Pharisee, and continued so a long while. Nay, after his conversion, he complains of a body of sinne, and yet found mercie, and therefore doe not despaire.

But to proceed, wee see what *St. Paul* was, and what now he is, how his judgement is quite contrary to that it was; for where grace is, it makes men opposite to themselves: and therefore this re-creation, is called a new creature, *Paul* quite contrary to *Saul*, and yet both one person. Out of which we may gather;

First, That a man before conversion, hath ever that which is his gaine: for wee are prone to thinke

thinke too highly of naturall things, and our esteeme shall be groundd upon probabilities, rather than we will lose our esteeme of them. For we know this outward gaine is easily gotten, the duties are easily performed; faire outwardly, and will procure praise from men, which is all we naturally looke for.

Secondly observe hence; That, that which we before conversion thought gaine, is indeed losse and unprofitable, nay it is dangerous: for things may in use be good, but in abuse dangerous. Riches are good in use, but in abuse *mammon* and *thornes*, as Christ termes them. *Circumcision*, and *Sacrifices*, and *Baptisme*, in themselves were good, and many things are still good: yet when we trust in them, and neglect inward graces, sacrifice is no more acceptable than a dogges head. Good workes are in their proper nature good, yet if wee relye on them, they stoppe the way to Christ. So as it is our wicked and abusing affections, that hath brought an ill report on the good creatures of God, so as to us they are drosse, and dung, nay losse: these termes doth the holy spirit give to alienate our affections from these earthly things; an outward, civill, and conformable life, are, by our too high esteeme of them, stoppes, staying many from Heaven: for while they tell themselves they live honestly and justly, doing no wrong, they suppose themselves to be very Saints, and looke no further. But every true Christian knowes his infirmity,
and

and the more he is inlightened, the more hee sees his darknesse: he knowes these things cannot be gaine to him.

For first, *he knowes they are meener than the soule*: these are earthly, the soule is from heaven; these are outward, the soule is spirituall; and therefore is onely satisfied with spirituall and heavenly comforts.

Secondly, *A Christian sees these things are fading, arising of nothing, and tending to nothing; contrarily, he knowes his soule is eternall, and requires comforts that may last with it for ever.* For those that joy in these outward things, when they leave him, or he leaveth them, as of necessitie he must; its true they vanish to nothing: but he cannot, but must continue comfortlesse for ever, and undergoe the just wrath of God. Furthermore, a Christian doth not only know these things to be no gaine, but he also knowes them to be losse. *For thats losse which a man findes by experience to be losse, when his understanding is awakened.* But all things outward, whatever they bee, whether that a man is a Christian by profession, or that hee is a Preacher, who hath good utterance, and is embraced of the people, and approved of, or what privileged else soever: when the conscience is awakened, they breed more horreur; at the houre of death when we are to give an account of them, and they set us further off from Christ. A prophane person is nearer conversion than a proud Pharisee: as Christ saith; *the publican,*
and

and harlots, goe before you into the Kingdome of God: the reason is, because they that are thus outwardly affected, sing peace to their soules; whē as the prophane man hath no starting holes of excuse, his vilenesse being more manifest.

Secondly, *God detests such boasters, more than those that are outwardly prophane:* and therefore Christ inveighes against such ever. *Woe to you Pharisees, Hypocrites,* and often threatens such with the punishment that is provided for hypocrites, as if those were the men which his soule abhorred, and for which onely hell was prepared.

But how shall we be qualified, that outward things may not be hinderers of us?

First, looke to the foundation of all conversion. consider *the nature of God, and his law:* by them we shall see a further degree of holiness, than the best of us can attain to. *The excellencie of Gods nature is such,* as Gods children have beene ashamed to be in his presence: *As Iob* when God spake *abhorred himselfe.* *Peter* when he saw the power of Christ, said; *Depart from me Lord, for I am a sinfull man.* We are therefore to thinke often of the presence of God, before whom ere long we must all appeare.

Secondly, *Bring thy selfe to the spirituall meaning of the law;* as *Paul* did. *Rom. 7.* See into thy thoughts, and behold the uncleanness of thy heart.

Thirdly, *converse with those that are better*

than thy selfe, and compare thy selfe with them. Not as the Pharisees, who compared themselves with the Publicans: and herein are many deceived, and by undervalewing others, they over-valew themselves. For things compared with lesse, they seeme somewhat; but with bigger, seeme nothing: it ought not to be so with us, let us compare our selves to that rule that we live by; and to such examples as we are to follow. Compare we our selves with Christ, our righteousnesse with his, and then shall we see our wants.

4.

Fourthly, *Practise* that which Christ so much beates on, that is, *selfe-deniall*: hate father, mother, world, nay thy selfe, or never thinke to come to Christ; they will be losse to thee, unlesse thou account them losse: the young rich mans wealth made him a loser: the love of the praise of men, kept the Pharisees that they could not beleewe. Whosoever nourisheth any lust, it will rule him and his affections, that he shall make it his gaine, be it never so vile in it selfe. But St. Paul being guided by another spirit, casts away all, and so must we; if we will not lose Christ, and suffer shipwracke, cast away these commodities that load us and hinder us in our course. Neither is it meant here of an actuall casting away of our goods, thereby to establish the foolish vow of povertie; But herein is meant a *judicious discerning of the true worth of these things in comparison of Christ, and from thence a preparation,*
and

and a reserved minde, to part with all that may hinder us from the injoyment of peace of conscience, and the love of Christ. For a man may have a weaned soule, in the midst of abundance: and he may live in the world, though not to the world, which is a dutie easily spoken of, yet not easily performed: neither was it easily wrought in our Apostle, who being a persecutor of the Church, was powerfully altered and changed from Heaven: and thus doth God deale with his children, whom hee doth first cast downe and afflict, that they may finde by experience, that these outward things can stand us in no stead; it may be hee suffers them to fall into some grievous scandalous sinne, that they might see the bodie of sinne that lies in them, and seeing no good, nor help in themselves, their desires are stirred up to the imbracing of some better thing, wherein they may finde comfort: then doth God reveale Christ to us, to whom he will have us to flie, and say: *Lord what wilt thou have mee to doe?* So as this power of changing our selves, is not in our selves, but it is an almightie power.

If we thinke therefore that wee are selfe-lovers, goe to God, present thy selfe in the meanes, and then our eyes shall be opened to see and discern good and evill: For God hath promised to annex his spirit to the use of the meanes, if that wee in obedience submit our selves to them.



V E R S. 8.

Yea doubtlesse and I count all things but losse.



He words containe a kinde of correction; as if in few words he had said: All things, whatsoever I formerly boasted in, nay my very priviledges, I count them not onely *dung*, but I doe count them to be *losse* to me: nay, I have suffered the losse of them all, in comparison and for Christ my Lord. Yea, I desire to expresse the earnest intention of my affections, by my desire to win him, to know him, to be found in him, and to formable to his death.

In generall observe :

The Apostles resolution, and zeale, his assured certainty, his large heart being not able to expresse his affection (but by many words) viz. his love of Christ, and hate of all outward things whatsoever. Therefore *we also in maine fundamentall points must be resolute*, carrying a full saile: as in the truth of the thing there is a certainty, so in us there must be an assured perswasion thereof. For even from these uncertaine irresolute hearts comes Apostacie, men being not grounded, are carried about with every winde of doctrine: and hence also comes different measures of grace in Christians; some
say

say with *Paul, Doublesse*: others are of *doubting hearts*. But the end of the word is *to settle us*. *Ephes. 4. 13.* And though it be never so true, yet if we not beleve it; though the foundation be sure, yet if we not build on it; the truth and force of it, is not good unto us.

In the second place, from the Apostles example: *We are to learne in fundamentall truthes to be zealous*. The Apostle speaking of any thing that seekes competition with Christ for value, how doth he vilifie it? that he hath not words sufficient to expresse his fervent hatred thereof. For zeale is such an affection as causes a constant hatred against any thing that opposes that which we intirely love: even such a hatred, as will cause us not to indure to heare of it: And God therefore promisseth *Ephraim* he shall so abhorre Idols, as he shall not have to doe with them. And indeed a jealous God, and a zealous heart doe well agree; when wee have to doe with any one that opposes God in his truth, we are not to be cold, but to be zealously affected.

In the third place: *Wee are to learne to bee large hearted, in expressing our affection wee beare to the truth*: and therefore we are to bee ashamed of our shortnesse of breath, in speaking or meditating of Gods honour, and glory, and his truth. But particularly from our Apostles esteeme, wee may learne: *That Gods children have sanctified and regenerate thoughts and esteemes*. For with new soules, they have new eyes,

eyes, new senses, new affections, and judgements; what they saw before to be gaine, they see now to be losse. Beasts we know conceive not of mens matters, neither doe weake simple men of state matters: that which weake silly men admire, the Apostle scornes and contemnes. *Moses* accounted of the afflictions with the children of God, more than of the pleasure of Egypt. *We may observe this as a mark to know our estates by:* what is high in thy esteeme? is honour, riches, pleasure, or the like? thou art not yet thoroughly sanctified; for if thou wert, thou wouldst have a sanctified judgement.

But some may say, did *Paul* esteeme all things to be losse, yea his good workes?

1.

I answer, good workes in their own nature are good: but weighing them with Christ, as *Paul* did, they are also drosse, and dung.

2.

Secondly, it teaches us, that *wee are not righteous, or justified, by any workes ceremoniall, or morall, either before or after our conversion.*

The Papists alledge workes as meritorious, we contrarily doe disclaime them. As to that purpose: I (say they) you meane ceremoniall workes: we say no, we meane also morall. For *Paul* was unblameable as concerning the workes of the law, and yet counts them dung. O (say they) *St. Paul* meant those workes before his conversion, and not those after his conversion. I answer, yes; all things in respect of Christ, I doe now account them as drosse, and losse. To prove this the fuller, *If*

nothing

nothing after conversion bee perfect, then cannot they intitle us to heaven, but all our best works, in state of regeneration are imperfect: to prove this; Seethe examples of David, a man after Gods owne heart, Psal. 143. 2. None righteous in thy sight, and who can say his heart is cleane. And Esay 64. 6. Wee are all as an unclean thing, and all our righteousnesse as filthie ragges.

O but *Bellarmine* sayes, the Prophet speaks this in the person of the wicked. I hope he will not put the Prophet into that number; for he saith, *wee, and our, and our righteousnesse; not our ill deeds; and all our righteousnesse.* Nay of himselfe in particular: *Esay*, saith as much in *Esay 6. 5.* And besides, the wicked doe not use to pray, as the whole Chapter is to that end. And *Daniel* also includes himselfe in his confession, *Dan. 9. 10.* And to prove this by reason; We know that weake and corrupt principles, must needs produce imperfect effects: now the principles of all our motions, are evilly affected; our understandings, memories, affections, all are corrupt and weake. Corruptions make combates in all parts of the soule and body: in whatsoever therefore we doe, there is flesh and spirit; and their owne Authours agree hereunto: as *Ferus*, and *Catharen* a Cardinall of their owne, sayes there is *donata iustitia*, and *inharens*. When the question is what we must leane to, it must be onely on Christ and his righteousnesse, wherewith from
him

Pope Adrian

him we are indowed. And a Pope of theirs, *Adrian* the fourth, saith that all our righteousness is as the reed of *Egypt*, which will not onely faile us if we rest on it, but will pierce our sides. *St. Cyprian* saith also, that he is either *Superbus*, or *Stultus*, that sayes or thinkes he is perfect. And good reason, for that which shines in the eyes of man, in Gods esteeme is base. *In thy sight shall no flesh be justified*: Now there are divers degrees of judgements; in Gods judgement none shall be justified, nor in judgement of law, for in many things we offend all: and for the judgement of the world, what is it if it cleare us? can that acquit us, if God and the law condemns us? & for the judgement of our owne consciences, if they be cleared they will condemne us. Yea the Papists are not satisfied in their own consciences for this point. For if there may be a perfect fulfilling of the law in this life, by a mans owne inherent righteousness, why doe they teach the doctrine of *Doubting*, as necessary to salvation? But how ever they may brabble in schooles to maintaine this their assertion, yet when death comes, they must flye those shifts, and lay hold onely on Gods love.

Papists

Some will say: what are the graces of Gods spirit? are the sacrifices, the sweet odours, and ornaments of the spouse, are these dung?

I answer, Things admit of one esteeme simply considered, and of another comparatively; starres in the day are not seene, yet in the night
are

are great lights. So workes in regard of Christs workes, are not visible, are nothing, but in themselves are good.

Secondly, I say there are two courts, one of justification, another of sanctification: in the Court of justification merits are nothing worth, insufficient: but in the Court of sanctification, as they are ensignes of a sanctified course, so they are jewels and ornaments.

But the ignorant Papist objects against us, saying that we discourage men from good workes, because we doe so basely esteeme of them.

Obj.

I answer. A sick man cannot eat meat, but it breeds humours that strengthens the disease: shall he therefore forbear all manner of meats? No, for meat strengthens nature, and makes it able to overcome the power of the disease. So by reason of our corruption we have within us, we halt in every good worke we put our hand to: shall we not therefore worke at all? Yes, for notwithstanding our weaknesse, though we merit not any good, yet God he over-looks the ill-nesse of our workes, and accepts and rewards the good that is in them, giving us comfort and assurance of our justification, by the sanctified fruites, which though imperfect, yet are true. To conclude, Seeing we cannot have Christ, putting any confidence in outward things: *Let us labour to get an esteeme of the weaknesse and imperfections that are in them, as also in our persons, and actions: that wee may hunger after Christ. To this end, dayly renew*

Answer.

*Spiritual
Pride.*

*Our proneness
to spiritual pride*

we our repentance, and examination of our hearts, and when we doe any good, Examine what weaknesse, want of zeale, want of affection or attention hath possessed us in our performances (of praying, hearing, reading the Word, and the like) and want of watchfulnesse in our courses, and then shall we be of St. Pauls mind, all will be naught. And take heed of spirituall pride, and conceit of any good in us, for it hinders spirituall comfort from us. Let us meditate of the graine of Gods love to us, and the infinite reward, and it will make us ashamed of our weakerequittance of Gods love to us. Consider the multitude of our sinnes, before the time we were called: and consider of our pronenesse to spirituall pride, let us by all meanes abase our selves. For those that God loves, he will have them vile in their owne esteeme: for it is his method; First, to beate downe, then to raise up. And therefore Iohn he comes thundering; Hypocrites, generation of vipers. Then comes Christ; Blessed are the poore, those that hunger and thirst after righteousness: as if onely they were blessed that feeble their wants. We must disdaine any other titles to any good, but onely in Gods mercy, and accordingly give the glory of all to him. Thus did the Church militant, Not to us, not unto us Lord, but to thy Name: and thus doe the Church triumphant, Rev. 7. 12. Honour, glory, and power, bee to the Lambe; those that doe not thus, are no members of the Church.

Last

Last of all, *Let us take heed of extermating sinne*: the Papists tell us of divers sins that are veniall, such are surreptitious thoughts, taking of pinnes, stealing of points, and the like; these they call veniall. But we must know, (to admit, that sinne, as a sinne, to be veniall, is a contradiction, though God doe pardon it, for that is out of his free mercy) these surreptitious stealing morions, that unawares doe creepe into us, though the Papists doe make them of small account, God may punish with his fierce indignation. *Moses*, his anger kept him out of *Canaan*. *Adam*, his apple, cast him out of paradise; every sinne is a breach of the law, the least sinne soiles us, we must give account of idle words: and the wages of any sinne (though never so small) is death.

Papists

V E R S. 8.

For the excellencie of the knowledge of Christ Iesus.

That is, either all things are losse to me, that hinder me from the knowledge of Christ Iesus; or, all things are losse in comparison of Christ Iesus. Wherefore, *before wee can know Christ as we ought, wee must know all other things to be losse*: for when we learne to know Christ aright, we then cast those things out of our affections, which would else keepe

Christ out of our heart. Wherefore its *no wonder that great Schollers, should bee erronious in many points of Religion*: for looke to their lives, and we shall see them envious, and ambitious; they maintaine Idols in their hearts, they account not those things losse, which must be losse, or else they must account Christ losse. Secondly, *This knowledge of Christ is an excellent knowledge, better than the Iewes, who had all their knowledge shadowed out in ceremonies*: but this is unvaild, and therefore Christ said, *Blessed are the eyes that see those things that you see*. And as the estate of the Church growes more excellent now, than before Christs coming, and shall be most excellent hereafter in heaven: even so our knowledge doth, and shall grow in its excellent perfection. *Its better also than humane arts and sciences*: not in regard of the Authour, for all knowledge is from God; but

Wherein, and how the knowledge of Christ exceeds humane knowledge.

1.

First, *in regard of the manner of revealing thereof*: for whereas we come to the other by the light of nature and reason, this is inspired into us by the spirit.

2.

Secondly, *In regard of the matter of this knowledge*: which is farre beyond the other, for *this teaches the natures and person of Christ, God and man in one person*, which may swallow up the thoughts of man. Great is the misterie of godlinesse. In the next place, *It teaches us his offices*: that he is a *King* to rule over us, and deliver us, a *Priest* to make us acceptable

to God, a *Prophet* to teach and instruct us. And thirdly, *it teaches us the benefit of his offices*: exercising them in his state of humiliation, and exaltation. Fourthly, *It teaches us to know our duties*: to entertaine him, rest on him, glory in him only, and that all other things are losse in comparison of him.

This knowledge is better than other knowledge, *in the effects it hath*: it being a transforming knowledge, 2 Cor. 3. 18. It makes glorious, happy, full of comfort, carrying the spirit with it, which changes us into his similitude, and therefore is it called the *word of the spirit*.

In the fourth place, its better than other knowledge, *In regard of the depth of the knowledge*: and therefore called, *The manifold wisdom of God*, Ephes. 3. 10. That a virgin is a mother, God is become man, this is farre above naturall reach, and therefore Christ may well be called *wonderfull*, Esay 9. 6. who being God, should be also man, die, rise, and ascend farre above all power.

Fifthly, *This knowledge is a sweet knowledge*: and therefore excellent. It telles us who were miserable, and lost; it telles us also of redemption, of a kingdome, of a Saviour. *How sweet are thy testimonies to my mouth*, Psal. 119. 103. And if the promises here bee so sweet to us, what shall then the accomplishment of them be to us hereafter.

This knowledge, furthermore is excellent,

In regard of the continuance thereof: the knowledge of other things dies with the things; the world must perish, and what use is therethen of our skill in the nature thereof: onely this knowledge abideth for ever, working grace, love, heavenly mindednesse, and brings us to glorie.

7.

In the seventh place, *This knowledge of Christ, teacheth us to know God aright:* his justice in punishing sinne his wisdom and mercie in reconciling us to him, and in willing that Christ should become man, and dye for us. Neither could we know these things, but by knowing Christ, who is the ingraven image of his father.

8.

Furthermore, *It teaches us to know our selves:* our filthinesse, our ignorance, in esteeming triflingly of finnes, counting them veniall: But great surely must the sore be, that necessarily requires such a salve, and such a Physitian as Christ, and his blood to be shed for the curing thereof.

9.

In the next place, *This knowledge is altogether sufficient in it self,* without all other knowledge; and none without this to make a man wise to salvation, both of soule and body; and all men without this, are but fooles.

Vse. 1.

For Use hereof. *This improves the shallow conceit men have of Divinitie:* that the knowledge is but shallow; that every man may know it, and that any man may soone have enough thereof. But alas, St. Paul had a large heart, and

and had more insight into the deepe mysteries of this knowledge than such, how ever they boast, and yet he desires more, and could not pierce to the depth therof, for none ever could doe it but Christ Iesus onely. Nay, the very Angels they desire to pry, and look into, and to know more of these deepe mysteries, 1. Pet. 1. 12. Its therefore no shallow knowledge.

In the second place, *This ought to put us in minde to put apart times, to meditate of the excellencie of this knowledge:* and to this end, we are to emptic ourselves of whatsoever fills us: Especially, we are to emptic us of sinne, and of care for the world, and the vanities thereof, and the knowledge of them: because both it, and they shall all perish, make no excuses of venturing displeasure, or suffering discomfort: true love pretends no delays, nor will indure them. *Behold Lord, halfe of my goods I doe give to the poore, and I doe restore to every man his owne,* said Zaccharie.

Vse. 2.

In the next place, *We must call upon God to open our eyes:* that we may see and know his nature, his offices, his benefits, and our duties, to know more distinctly, effectually, and fervently, to see the wonders of his law: that we may be even ravished, when we behold his fullness. **We**

Vse 3.

In the fourth place, *are to frequent places, where we shall have a fuller knowledge of Christ:* such places where the commerce is betweene Christ, and the Church, in the 5. Cant. 1. vers. Christ

Vse. 4.

Christ had made love to his Church, and wooed her by his gracious promises: she in the 2. *ver.* being drowsie, pretends excuses. Hereupon Christ goes away, but leaves a gracious scent of his quickening spirit, enough to stirre her up, to seek after her well-beloved that was gone (to the 8. *vers.*) who asking after her well-beloved, those whom she enquired of, enquired of her who he was? and upon her description of him, are enamoured with him, and stirred up to seeke him also: (where by the way marke the benefit of conference) *Cant.* 6. 1. and are told that he is gone into his garden to the beds of spices: that is, into the congregation and assembly of his Saints. If we will know Christ therefore, wee must goe into these gardens, where hee is ever present, and there will he teach us.

Vs. 5.

And then shall we be stirred up to magnifie Gods goodnesse, and mercie, that hath reserved us to these times of knowledge: and this marvailous light, wherein we are more blessed than *John*, who was the greatest of those borne of women, we see (more than he saw) Christ our Saviour, already ascended, to bee our eternall high-priest.

V E R S. 8.

My Lord.

THIS is the end of all our knowledge, to know Christ to be our *Lord*, for else the Devils knew Christ *Paul I know, and Christ I know*, said he to those Conjurers; but he could not *know* Christ to be *his Lord*. *My Lord*. Not onely for his title that he hath in me, but *My Lord*, for the title I have in him: *My Beloved is mine, and I am his*. Mine he is, for he made himselfe mine, by redeeming me and paying the price for me. My head, from whom I receive force and vigour, my husband, my head of eminencie: briefly, my Lord, making me his, and stirring up in me, a love and desire to make him mine, and to rest upon him by faith. *In the Covenant of grace therefore, there is a mutuall consent betweene God and us*: he is ours, we are his by faith to trust on him, and by love to embrace him, which stirres up the whole man to obedience; we may not think that this proceeded from a spirituall pride in the Apostle, as though he thought himselfe the onely darling of Christ; no, they are the words of a particular faith, and love, in the Apostle: not excluding others from the like, for every Christian must labour for this faith, that we may know Christ to be our Iesus, our Saviour which we shal be assured of; for *if he makes us his, hee will make us to love him*, and to say from our hearts, my
M Lord,

Lord, and my head: his love of us, is the cause of our love to him; we love him, because he loved us first, his knowledge is the cause of ours, he chose us, and therefore we chose him, and if he loved me when I hated him, surely now I love him, he must needs love me. Again, we shall know that we are Christs: for *then there will be a likeness of Christ wrought in our hearts.* For that spirit that stirres us up to own Christ, doth ever worke the Image of Christ in our soules, as a seale it imprints on our soule the image of Christ, in all graces, of love, meeknesse, heavenly mindednesse, and goodness: if we be the spouse of Christ, we shall represent and shew forth his glory, for the woman is the glory of the man. Else what ere we boast, wee are therein but hypocrites: wee must forsake all in regard of Christ.

VERS. 8.

For whom I have suffered the losse of all things.

HERE St. Paul confirms his resolution and judgement of the value of Christ above all other things: first, he said he accompted him gaine, and all other things losse: lest men should thinke these were but brags, he inferres he had suffered the losse of all for him, and therefore did so highly esteeme of him: and then it was he was for Christs sake stripped of all,

all, he was in want, hungry, naked, went in danger of his death often, nay he willingly suffered the losse of his priviledges, he was an Apostle, yet not worthy of the name, as he sayes: and for his care in his office, though he were very diligent, yet by it did hee not looke to merit: he suffered the losse of all willingly, he wrought this on his heart, to lose all for Christ: which is the dutie that a *Christian must learne, not to be onely a patient, but willingly to lose, to part with all:* and therefore wee are bidden to examine our selves, to judge and condemn our selves; and though the Lord hath not called us to the losse of all, yet winne thus much of thy minde, as to be prepared for to lose all when we shall be called thereunto, and that in regard thereof, we may say we have parted with all, for in that we part with them in our affections, God beholdes it, and takes notice thereof, and likes it, and lookes for it, and therefore he bids us leave all and follow him, and if we forsake not all, honour, credit, yea our lives, we cannot be his Disciples.

VERS. 8.

And doe count them but dung.

Shewing his lothing of them, and that he could not indure the thought of them, but did abhorre it as dogges vomit or dogges meate,

accounting it fit meat for none but such dogges as he spake before of: if therefore we love Christ, there will bee a detestation of those things that crosse the power of Christs merits, in the same degree that we love Christ, and we will expresse our degree of love of him, by expressing the degree of hatred we beare to other things in comparison of him.

Quest.

But why doth the Apostle so often inculcate these words?

Ans.

○ To shew the expression of the largeness of his owne heart, and thereby to worke an impression thereof in the hearts of the *Philippians*.

2.

Secondly, to shew the power of the spirit, that where it once leades, it leades further and further to a higher degree of love of Christ, that the longer he is loved, the greater will love grow, and more fervent, so as the spirit constraines the person where it rules, that he cannot but speake, *Acts 4. 20*.

3.

Thirdly, to shew the excellencie of the subject, he dwels upon it, that we should thinke highly of it: Also

4.

Fourthly, to shew the necessitie thereof, without which we cannot looke for salvation.

5.

Fifthly, to shew the difficultie of comming to this esteeme of Christ, and to subdue our proud imaginations of our owne selves, which however it will prove a hard and difficult matter.

6.

Lastly, in regard of the *Philippians*, he knew.
it

it would be a difficult matter for them, and therefore he sought out fit words to expresse the nature of the subject, and the truth of his esteeme, thus did the wise man, *Eccles. 12. 10, 11.* who knew that the words of the wise man are as goades: its our dutie to take notice here- of therefore, *and to learne in what respect these outward things are good,* and to ranke them in their right places.

VERS. 8.

That I may winne Christ.

TO winne Christ, in this place, is to get a more neere Communion with Christ, a fuller assurance of him, and a larger portion in him: for *St. Paul* had Christ already, and that made him desire a fuller injoyment of him, though his heart was not large enough to entertaine all Christ, yet he desired to be satisfied with his fulnesse.

First, then, it is here to be granted that *Christ is gaine*, else why should the Apostle desire to winne him: He is gaine I say, both in himselfe considered, and having respect to us: *In himselfe considered*, for no jewell is comparable to God-man, to a Mediator, he was enriched with all graces that the manhood was capable of. But much more in regard of us; for first, *he is our ransom* from the wrath of God, now

we know a ranfome must bee a gainfull thing, and of no small price that must satisfie Gods wrath.

2.

Secondly, *He is* not only our ranfome, but *our purchase*, purchasing Gods favour and heavenly us.

3.

Thirdly, *he is our treasure*: for all things for this present life, as also for a better, in him are the treasures of heavenly wisdom, and of his fulnesse we all receive grace for grace: he is our comfort in trouble, and direction in all our perplexities.

4.

Fourthly, he is of that precious vertue, *as he turnes all to gold*: all things are sanctified to us, death, grave, crosses, all which though we be not freed from, yet he turnes them all to worke our good.

5.

Fifthly, *by him we are made heires*, and have title to all things: he is our Lord, and hee that hath given Christ to us, how shall he not with him give us all things, so as in all our wants we may boldly come to the throne of grace.

6.

Sixthly, *We by Christ gaine such offices as he himselfe had*: we are Kings, we are Priests, we are over the greatest of our enemies, no more thralls to lust, or to the world, we may freely offer sacrifice for ourselves and others, in the name of this our high-priest.

7.

Seventhly, we have communion with all that are good, the Angels, the Saints, the Ministers, they are all ours to defend and pray for us had the yong rich man this spirit of St. Paul, he

he would have thought it the best bargain that ever he made, though hee had parted with all, if he had gotten Christ.

But it may be said, true, Christ is gaine, but what hope is there for us to attaine hereunto, it may be as Paradise in it selfe, yet kept from us by a flaming sword.

I answer, no, *this gaine may be gotten*; which is the thing I propound to speake of: Christ is a treasure in a field, if any one will seek he may finde, we had a Saviour before we were borne, *he was elected thereunto, and we to gaine heaven through him*; and he was manifested in the flesh in the fulnesse of time to incourage us, and Christ our gaine calles us to buy without mony, and invites us that are loaden with sinne to come to him: *Isa. 55. 1. 2 Cor. 5. 20.* To this end, he appoints men to lay open his riches to allure us.

Secondly, *we have the spirit, by which we lay hold on this gaine*. if wee depend on God by prayer for his spirit, and when we have gotten but a little portion of this gaine, it makes our gaines increase; to this end hee gives us the Word and Sacraments: and this condemnes those that live in the field where this pearle is, and have the ministerie to shew them it, and yet they doe neglect this so great a jewell; and this ought to stirre us up to magnifie Gods goodnesse to us, who hath recovered us that were the lost sonnes of a lost father, and keeps us from returning back into our former natural estate.

Third-

obj.

Ans.

1.

3.

Thirdly, this gaine is *not* to be gotten but at a price, it must be gotten by parting with all outward things : so farre, as to make them gaine to us?

Quest.

Ah, but is God thus hard to us, that he will not allow us the injoyment of the comforts of this life, but we must for them lose Christ?

Answ.

I answer, God denies us not our worldly comforts, for *Paul* had them. But when they come in competition with Christ, for excellencie and superiority in esteeme; as also, when thou art called forth for the confession of the truth, then bee at a point to count all, yea thy life, drosse and dung: wee must therefore resolve and fore-cast the worst, and leave not till thou workest this minde within thee, to endure the worst rather than lose peace of conscience.

And therefore we may well conclude from hence, *that confidence in Christ and in outward things cannot stand together* : wee cannot love God and Mammon, and therefore if wee part not with the world, looke to part with Christ; which we may note against the politicians of our times, that thinke themselves the onely wise men, in their esteeme *Paul* was but a weake man, and knew not how to esteeme things, they can trust in God they hope, and yet provide against the worst; the time will come, when they will finde they have been made fooles indeed, when God will say he knowes them not, and their riches shall take their wings and leave them,

them, without hope of comfort.

And therefore let us acquaint our selves with Christs value, with the vanity of outward things, and meditate hereon, and at length thou shalt finde the same minde in thee, that was in St. Paul.

In the last place we may hence observe, *who they be that have not gained Christ*: for are there not many that will not part with a sinne, no though it be a sin that brings no profit or pleasure at all with it, as swearing and blaspheming Gods name, nay are there not those that (*Judas like*) sell Christ for 30. peeces of money, nay, it may be for lesse. A goodly price to set heaven, happinesse, and their owne soules at, let any man tell them hereof, they will sweare you do them open wrong, and be ready to cut your throat for saying so, how farre are these from true grace?

The fourth and last generall observation is, that when we have parted with all, we are to know that we are gainers: For Christ in *Mark. 10. 30.* saith, (whose promises are yea and amen) That he shall have a hundred fold in this life; that is, so much content as shall be worth an hundred fold: for when a mans conscience can tell him, these and these things I parted with, onely to obtaine peace of conscience, that peace of conscience shall give him more content, than the whole world can bring to him, and what can a man desire above content and comfort, its all we seeke for here, which if we have not, all is nothing.

4.

Secondly, he that hath Christ can be no loser; *for in him all things are, Eminently and Fundamentally*: for he is Lord of all, and what I lose for his sake (if it be good for me) he hath said I shall have it.

Hence we may see therefore, *the wisest man, and the noblest spirit, who is the wisest man?* He that makes the best choyce, its judgement makes a man: not hee that hath confused notions swimming in his braine: Now a Christian considers things, layes them together, judges of them duly; he therefore is the wise man. The wicked man he is a foole, he parts with an invaluable pearle, for his present delight in a few idle, vaine, childish bables and toyes. *Who is also the most truly noble minded?* An advised true Christian, he is able to set at nought that for which the world forget God, heaven, soule and all for; hee can despise the pleasures of a Court and of a countrie, his eye is on his soule, on heaven, on the innumerable companie of Angels, on that presence where is fulnesse of joy: a wicked man routs in the durt of this world, see what manner of stones and building are here, that is their delight, to admire the stage of this world: But had they knowne this gift of God, this peace of conscience, and the comfort thereof, they would looke after another citie and foundation, whose builder onely is God.

Quest.

But how shall we know whether wee have made this choyce, or not?

I an-

I answer, by these signes;

First, if a man accompts of any thing, his eye and minde will be on it: if we account Christ as our gaine, our hearts will be set on him continually; if he be our treasure, our hearts will be on him.

Secondly, if we have made choyce of him, our hearts will joy in him above all things: as he that found the jewell, went away rejoycing. *Shew me the light of thy countenance, for therein doe I delight,* saith David; where true beleefe is there is joy: *Zachens*, the taylor, and the Eunuch, after they were converted they rejoyced. This makes a covetous man not regard at all what men say of him, for hee hath that which they would be glad of, so ought it to be with us, let us be taunted, mocked, flouted at, if we have chosen Christ, all's one, wee have other things to comfort us, and our eyes will be upon them.

The third note is, if we can part with any thing for Christ, and indure any hard measure for the sense and assurance we have in Christ Iesus: many are so farre herefrom, as they will not part with the least earthly pleasure for Christ; such as these, though they say they have peace of conscience, they lye, for they can have no more peace of conscience, than they have love to Christ, nor more love, than they have an esteeme of him above all things.

Fourthly, hee that hath made this choice,

Ans.
Signes of the
choyce of
Christ.

2.

3.

4.

W. N. N.
 on the 10. engle
 10. 10. 10.

must part with all things what ever he loves, yea his dearest affections & lusts: for a bird caught, though but by a wing, yet is she as surely the fowlers, as if her whole body were bound; so if we favour, or like and embrace but one sinne, though we thinke not thereof, there is a floud of sinne comes in at that gate, he that is guiltie of one sinne, is guiltie of all.

Quest.

But the weake Christian will object, are wee not (yea the best of us) troubled with our personall secret infirmities, what shall then become of us?

Ans.

Answer, feare not: for its true, though the best child of God be thus troubled, yet hee pleades against it, he hates it, he undermines it, and strives against it, and thus opposing it, it is not accounted to him by God. But if hee forsakes all sinne in heart but one, the devill will suffer it, and indure it well enough, for he knows he is sure enough.



5.

The fifth note is, That such an one can be content to be at some cost, yea losse and paines for the word, for the field wherein this pearle is hid: hee that is not of this minde cares not for the word. It is not that men can speake well and commend it, for many will doe so, yet afterward make a mocke of it, especially being in some company: but he that esteemes it once will ever esteeme it, and in all company wil extoll it. Herod a very reprobate, may seeme well affected, where there is no temptation, or while the word is preached, can this be a plea to
 God

God at the last day, who searcheth and knowes thy heart, many dream they have this, when indeed they have naught but the shell. How few can say in truth, I have denied this or that commodity, and refused my profit for Christs sake: *Those that have done this, let them know they have a most rich gaine, and the best gain of all others; they have an universal gaine, that will comfort at all times, riches and honours cannot cure the troubled minde, neither can they deliver in the day of wrath.*

Then in the next place, let them know they have an *everlasting gaine*, that will comfort us forever and ever. In the last place, *such as have wonne Christ, they have such a gaine as makes them that have him, truly rich, and noble; and good*: other riches without grace, doe corrupt us, the *Image of God* is the true and intrinsecall worth: *Let this incourage us to labour to get Christ, to attend the meanes that lay his riches open; and thereby shall our love bee so stirred up, and our judgement so sanctified, as wee shall bee of St. Pauls minde, to account all other things losse in regard of him: and therefore its no wonder that those that have not the benefit of the meanes, want this esteeme.*



VERS. 9.

And be found in him.

Some read the words actively, that I may finde Christ; but the phrase is in the originall varying from the former, and therefore it is better translated as we have it, passively; But when is it that St. *Paul* desireth to be found in Christ? Ever no doubt, but especially at the houre of death, and day of judgement.

The Phrase implies, first that there is an estate in Christ; Secondly, an abiding in it; and Thirdly, to be found abiding in him. For the handling whereof, wee will first explaine the phrase; Secondly, we will shew what doctrines it doth cleere, then we will come to some instructions arising therefrom. The phrase, to be in Christ, is taken from plants which are grafted into stocks, or from the branches which are said to be in the tree, thus are we in the vine; its Christs owne comparison, and of this union with Christ, there are three degrees.

First, we are in Christ, and in God, first loving us, and so wee were in him before wee were, he chose us from all eternitie.

Secondly, when Christ died, then we were in him as a publike person.

Third-

Thirdly, we are said most properly to be in him, now when we beleve in him, and thus principally is the sense understood in this place: and thus we are in Christ, not as the manhood is in Christ, but mystically; not as friends in one another by love, but by faith wee are ingrafted; as truly as the branches are in the vine, so are we one.

But Christ is in heaven, wee are on earth, how can we be united to him that is so farre distant from us?

Obj.

I answer, if a tree did reach to heaven, and have its roote in the earth, doth this hinder that the branches and the roote are not united? In no wise. So Christ he is in heaven, and we on earth, yet are we united to him by his spirit, and receiving influence from him of all grace and goodnesse.

Answe.

Now lets see what doctrines are cleared hereby: first, it clears the point of justification by Christ: For if the question be, how wee are saved by Christs righteousness? I answer, Christ and we are both one, doth not the eye see for the bodie, are not the riches of the husband and wife all one? yes, and even also whatsoever Christ hath is ours, he is our husband, he is our head. In the second place, it clears the matter of the sacrament: the Papists would have the bread transubstantiated into the bodie of Christ, that it may be united to us. I answer, how is the foot in the head, is it not by spirituall vigour passing to and fro through the

20

the body, but chiefly in the head: it is not therefore necessary that there should be any corporall union. Nay, Christ comforted his Disciples more by his spirit when he departed from them, than he did by his corporall presence. We say also, that the mysticall body of Christ is invisible, because the spirit whereby we are made one is invisible.

3.

This should comfort us at all times, and in all estates: before we were in Christ, we were in an estate of horreur, in an estate of damnation, now to be reduced to Christ: (what comfort is it to be one of a politique body its but for life, or to be in any mans favour its but at will) this is a most excellent, glorious, and eternall being, that mans nature should be so highly advanced as to be united to the Godhead, yea our persons are mystically united to Christ. Secondly, In all crosses or losses, what though we lose other states, here is a state cannot be shaken. Thirdly, in the houre of death wee are in Christ: and blessed are they that dye in the Lord; death that separates the soule from the body, cannot separate eyther from Christ. Fourthly, after death can it go hard with me that am in Christ, that am his spouse, I am in him in whom is fulnesse of comfort. Fifthly, in all wants here, I have him to supply all, hee will give what is necessarie; if we should have fulnesse of grace here, we should not desire to be in heaven hereafter. Sixthly, in persecution all my hurt redounds to him: Saul, Saul, why persecutest thou me?

me: that which thou dost to my members thou doest to me?

In the fourth place, let us consider *how this being in Christ, is a ground of doing of all dutie.* I say therefore, it will direct us in duties to God, towards men, and to our selves.

First, in duties towards God, *how thankful ought we to be to him*: for taking us to himself, for being *Emmanuel* God with us, so that wee are become bone of his bone, what need wee now Saints or Angelsto intercede for us, who should Christ heare above his owne flesh? For duties towards men, this ought to *stirre us to duties of peace and unitie*, shall wee be so unnatural as to fall out with the members of our owne body, *Non est concors cum Christo ubi est discors cum Christiano.*

Secondly, it ought to *stirre us up to duties of respect to each other*: considering they are members of Christ as we are, and shall so be found in him ere long.

Thirdly, this should *stirre us up to charitie to the poore members of Christ*: they being his members are fellow members, and in loving them and doing them good, we shew our love to Christ himselfe.

And in the last place, towards *our selves we are to carry our selves with more respect*: and not to prostitute our selves to every base pleasure: consider in whom am I, & to what I am redeemed, and with what price; shall I make my bodie the member of an harlot, who am the mem-

ber of Christ, this pride and high esteeme of our selves above base pleasures and lusts, this is commendable; and therefore the Apostle had good reason thus to account of these earthly thingsto bee *drosse* and *dung*. In the second place, this will teach us *to see our residence in Christ, and growth in him*: for if we be in Christ, wee will have an especiall eye to our conversation, that we be not feet of iron and clay under a golden head, as many base licentious drunkards and filthie persons esteeme of themselves: will Christ owne such members as these, think we? no, those that are in Christ Christ will be in them, discovering himselfe by ruling in them; his house is holy, if we bee of his house, we will not desire, grieve, nor affect, but by the sway of his spirit.

5.

In the last place, *How shall we come to be found in Christ?*

Answ.
The meanes
how to be united to
Christ.

I answer, we must first come where he is; we shall finde him in the Temple, teaching and strengthening our faith, and love, and so in our judgements and affections we shall bee in him. Secondly, we must separate our selves from the contrary to Christ, as a loyall wife will from all doubtfull acquaintance; we must depart from Antichrist, our owne corruptions and lusts, and dayly we must labour to get ground of them.

And from the words this wee may learne; First, that a *Christian is continually under Christ's* ming, till he be in heaven: else how could the Apo-

Apostle desire to be found in him at the day of judgement.

Secondly, we *learne that there is such a time when God will, as it were with a Candle, search men out, and lay them open as they are.* This is not thought upon, men now shuffle it off, I shall be saved as well as any other, and this and that good company I am acquainted withall: trust not, I say, to good acquaintance, there is a time of separation, when thou shalt bee found out as thou art in thine owne colours.

Thirdly, hence we *learne that the foundation of future happinesse must be laid now:* before we can be with Christ in the Kingdome of glorie, we must be his members in the Kingdome of grace: dost thou live therfore a corrupt and carnall life here, never thinke to be found in him hereafter. And therefore let the uncertainty of this life be a spurre to thee, to watch over thy wayes, so as thou be such at this and all other times, as you would be willing to bee found at that day: many boast hereof, but their lives savour nothing hereof, but are knitaltogether to their lusts or to Antichrist; woe to such, they shall goe on the left hand. But such as Christ findes in him, it must needs go well with them, Christ will not judge them for whom he died, but shall set them on his right hand for ever more.

VERS. 9.

*Not having mine owne righteousness which
is of the Law.*

IN these words and those following, the Apostle, layes downe summarily his desire; firstnegatively in these words, *he desired not to be found in Christ trusting to his own righteousness,* implying a difference and distinction betweene *his righteousness by the Law, and that by Christ:* the *righteousness by the Law* he disclaims (as any way meritorious) and that as well habitual, wrought by God in him, or actuall righteousness, consisting in the outward workes that he did, and that with good reason: for *first mans righteousness is but finite*, and therefore unfit to worke or deserve infinitely, and impossible to deserve heaven and the joyes thereof. Secondly, *this righteousness is imperfect* and stayned as a menstruous cloth and unable to quiet or satisfie our owne consciences, much lesse God, who is greater than our owne consciences: and therefore the Saints prayed, *Enter not into judgement with thy servants Lord, for in thy sight shall no flesh be justified.* But the Papists answer, *the worke of God is perfect, but our righteousness is the worke of God, and therefore perfect.* We say, that the workes of God are within us or without us, the workes of God without us are perfect, but those that are with-

in us are imperfect, still favouring of our pollution and corruption, by reason that the old man in us perverteth all that is good in us, and therefore *partus sequitur ventrem*. Secondly, it is true that the workes of God within us are so farre perfect, as tend to the end hee workes them for in us, but our righteousness was never ordained of God to that end, as to save us by them, and therefore they cannot accomplish that end; but God workes this righteousness in us, to convince us of our owne weaknesse, and to be a testimonie of the presence of his spirit in us: *Paul* therefore sayes not, *I will not have mine owne righteousness*, but *I desire not to be found in my righteousness*; so as to merit salvation thereby.

VERS. 9.

But that which is through the faith of Christ, the righteousness which is of God by faith, that I may know him and the power of his Resurrection.

That is, that righteousness which is in Christ, but laid hold on of me, and apprehended by faith, and all that righteousness that he had, both active and passive as Mediator, but especially his passive, for he was born obedience, lived and dyed for us: and this is
O 3 that

that which St. Paul desired to be found in, and this is that which we must trust to.

But how can this righteousness be performed wholly by him, be mine?

I answer, by faith its made ours, for if Christ be ours, all his righteousness must consequently be made ours.

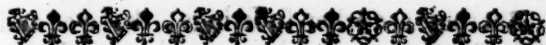
But how can this righteousness be performed by Christ be sufficient for us?

I answer, first because God ordained it to that purpose: 1 Cor. 1. 30. *Christ by God is made to us wisdom, righteousness, sanctification and redemption: and to this end, God the father sealed him, 1oh. 6. 27.*

Secondly, I say Christ is a second Adam, and a publick person, and became ours, wee then being in his loynes, so the righteousness of Christ is made ours, wee being borne in Christ by faith, and found in him: hee being our head, we have a spirituall life descending upon us; he being our husband, all his goods are ours also. This point is the soule of the Church, and the golden key which opens heaven for us: if we joyne any other thing to it, it opens hell to us, as God will reveale at that great day. Its true the Papists doe acknowledge now that their good workes are not of themselves, but from God; but thus did the Pharisee, he thanked God that he was not as other men, nor as the Publican; but the poore Publican disclaiming all such goodnesse, went away justified rather then the other: let it bee our

*The Papist
and the
Pharisee*

our wisedome therefore to relye onely on Christ, whose obedience and righteousness is fo all-sufficient, as nothing may bee added thereto, and say with the Apostle, not I, but the grace of God in me.



V E R S. 10.

And the fellowship of his Sufferings.

He Apostle having shewed his desire of Christs righteousness, now comes to shew his desire also of having communion with Christ in his sufferings; shewing that whosoever brags of justification, he must shew it in his sanctification: he must shew that he hath his part in the fellowship of his sufferings, if hee meaneth to shew he hath his part in the power of his resurrection; water is not alone, but water and blood must goe together. Now Christs sufferings are either for us as mediator, or with us, as being our head, and we his members: As mediator he suffered death, which was onely for our good, we can have no trust in our death, as to deserve any thing thereby as he did: for by his death he appeased Gods wrath, and got his favour to us which we lost, and by it he sanctifies our sufferings, and puls out the sting of all our afflictions: as it is with the *Vnicorne*, who
having

having put his horn into the water, discharges all poison thereout, so as the beasts may freely drinke without hurt: so it is with us, we may suffer and indure afflictions without hurt, seeing Christ hath purged them of all poisonous nature that was in them.

But there are other sufferings, that wee and Christ suffer joyntly, he as our head suffering with us his members; for as if the foot be grieved, the head is grieved, so the Christians sufferings are called Christs sufferings: and a Christian must looke to suffer, if he be a lively member of the body of Christ. Yet is not every suffering of affliction Christs suffering, for a man may suffer justly for his deserts, notwithstanding even then when a man suffers for his faults, after repentance Christ may bee said to suffer with him: and therefore the Fathers called the death of the repentant Thiefe, a martyrdome. For in all our sufferings Christ is in us, teaching and helping us to beare them with patience, and as a sanctifier of all of them to a blessed end, and as one that frames us to beare all of them, even as he himselfe did.

Vse. 1.

This ought to teach us to conceive aright of the estate of a Christian, that hee is not alone when he seemes to bee alone: Christ leaves them not in miserie, no for in miserie he is most neare and present. It is therefore a good estate (though miserie in it selfe be not desirable) for Christ desired to die, and not to die; and so we in severall respects may doe: for if wee regard death

death as a destroyer of nature, so is it not to be desired, but considering it as the will of God my father, so are we to desire it, and yeeld our selves to it: and accordingly wee desire not afflictions for their proper naturall good, yet in regard they are a meanes to prepare and fit us for heaven, we say with *David* its good for us to be afflicted.

In the second place, *this will teach us that we are not to feare any thing that we shall suffer*, because there are more with us than against us. *Ioseph* in the dungeon, *Israel* in *Egypt*, *Daniel* among the Lions, the three children in the fire, *Paul* in prison, feared not danger: for what cared they, so long as they knew God was with them, and therefore they rejoyced; if we have Christ we have all, if we want Christ we want all.

Thirdly, *this may serve to daunt Christs enemies, they cannot hurt the least of his little ones but they hurt him; Saul, why persecutest thou mee?*

Fourthly, this should teach us to take part with Gods children; what though they suffer affliction? *Moses* chose the better part; that did chuse to bee with the afflicted people of God, before the Court of *Pharaoh*; wicked men may bite and kicke, but they can doe no hurt, *lingua malorum est lima bonorum.*

VERS. 10.

Being made conformable to his death.

THis conformitie here meant, is not in regard of the end, *that as Christ dyed for sinne*, so should we; but in the *manner of suffering* as he did suffer and die, so must wee suffer and desire death. Secondly, *as he died patiently and meekely*, so must we suffer patiently and meekely. Thirdly, as he had, so must wee have sweet comforts to sustaine and support us, and Fourthly, as he had, so must wee indeavour to obtaine the same issue of our afflictions, that is, eternall glorie; briefly, we are to bee conformable to Christ in grace, in suffering, and in glorie, all these are unevitably linked together, and our head having led us an example, we are to follow. Every Christian must therefore die to sinne, as Christ died for sinne.

But how shall we know whether wee die to sinne or not?

Signes of
mortification,

A dead man does no harme, hath no power; contrarily are we strong to commit sinne, and doe we earnestly intend it? surely wee are not mortified. Secondly, dead mens senses are not delighted with faire and sinfull objects, if we be dead with Christ, let the sinfull objects bee never so delightfull, they will not move us or affect us one whit, nay, they will be distastfull to us. Most are of a contrary minde, offer them good discourse and occasions, they cannot away

away with them; offer any fleshly pleasure, (like tinder) they are soone set on fire, such as these, as they have no heart to suffer for righteousness, so if for vaine glory they would: neither would God honour them so much as to suffer them. For grounds of this doctrine:

First, *its honourable to bee like Christ our Captaine*, our head, our husband.

Secondly, *its not proportionable for the head to be crowned with thornes, and the members to be clad delicately*: that the naturall sonne in whom is no blemish should suffer, and the adopted sonnes who are the causes of all offence should goe free. *It is equitie that we having taken Christ for our husband*, he should bee accompanied by us in sicknesse and in health, in dishonour as in honour.

Thirdly, *it is long agoe decreed of God*, and predestinated: and therefore cannot bee avoyded. *Rom. 8. 1. 9. Whom hee did fore-know, them he predestinated to be conformed to the Image of his Sonne.*

Fourthly, *its equall that if hee were conformed to us*, we should be conformable to him: now he was conformed to us, in that hee suffered that which wee should have suffered, and did that for us which we were to do and could not: he having drunke deepe of the cup prepared for us, *let us therefore at the least taste of it.* Yea, let us suffer any thing with an undaunted courage, when we are called thereto for Christ he will come with comforts, he is not emprie,

he will make us like him, hee will prepare us hereby for glorie; feare not therefore, God will turne all thy troubles to thy good. And thus we doe fill up the measures of the afflictions of Christ in our flesh. *Col. 1. 24.* And are made partakers of Christs sufferings. *1 Pet. 4. 13.* We have the like exhortations hereunto, *1 Pet. 2. 21. 1 Pet. 3. 14. to 18.* Thus did Paul *2 Cor. 4. 10.* hee carryed the dying of Christ about with him. Let no Christian therefore promise to himselfe immunitie from crosses, he that will be a Christian, must be conformable to Christ, and he that will be like to him in glorie, he must be like to him in drinking the Cup hee dranke of, while hee was here in the flesh.



V E R S. 10.

If by any meanes I might attaine to the Resurrection of the dead.

BY *Resurrection of the dead*, he meanes the glorious estate after this life, whereas the resurrection is but the beginning: and the words sound as much in effect, as if the Apostle had said; I know I shall be happie at length, but betweene this time and that, I know I shall meet with troubles, with many crosses; yet let the way
be

be never so difficult, I passe not by any meanes to come to such an excellent end, as the resurrection of the dead is: in which words wee will

First, consider *that there is a happie estate reserved hereafter*, which begins with the resurrection of the bodie, whereby wee are farre more happie than the Angels that fell, and also more happie than we were in our first estate in *Adam*, which we lost: and therefore our hearts should be enlarged with thanks to God, that respects us above the Angels whom hee hath left without hope of recoverie.

In the next place, consider *that the beginning of our blessed estate hereafter, is at the resurrection*: which is called the day of restoring of all things, and a time of refreshing, *Acts 3. 19*. Its a day when all good shall be perfected, and all evill shall cease, all griefe of minde, all trouble of body, and death it selfe, shall be swallowed up into victorie.

But why are we not happie before our resurrection?

I answer, *because our bodies and soules are partakers of miserie and sinne here*, and therefore cannot partake of fulnesse of happinesse, before they be united together again. God will have us to stay while all his familie of blessed Saints shall meet together, as well us that are now alive, as our seed and posteritie after us.

In the third place observe, that the Apostle makes resurrection of the dead the last thing:

1.

2.

Quest.

Ans.

3.

establiſhing thereby an order, that there muſt be meanes to the reſurreſtion, and then the reſurreſtion it ſelfe. Ought not Chriſt to ſuffer theſe things, and ſo to enter into his glorie : Math. 28. And if we ſuffer with him, we ſhall alſo reigne with him: the ſecond reſurreſtion muſt begin with the firſt, we are ſonnes and Saints hereafter, but ſo we muſt alſo be here, onely a difference there will be in degree of holineſſe: this reſurreſtion doth not follow every manner of life, although men ordinarily expect a crowne without croſſes, and never looke for juſtification and ſanctification, but thinke they ſhall be in heaven at an inſtant without them. But we muſt ſuffer with Chriſt in Mount *Calvarie*, before wee come with him to the Mount *Olivet*.

4.

In the fourth place, wee may likewiſe note, that *its hard to come to heaven*: becauſe of this order eſtabliſhed by God, not in compariſon of the end, for that ſurmounteth in excellencie the hardneſſe of the meanes, but in reſpect of the meanes, ſome by faire death, with many croſſes in their life, ſome not by many outward croſſes, yet have ſtore of inward troubles of the minde, by reaſon of their inward corruption that doth trouble them: others by violent deathes and by martyrdomes: the wayes are ſo many, and the meanes ſo diſerſe, as there is no certainty which way wee ſhall paſſe. As *St. Paul* knew not the meanes, ſo he cared not what the means were, for he was content to go thither

thither by any meanes: let the cup of affliction be never so bitter, the glorie insuing will sweeten all.

Away therefore with all idle and secure thoughts of sparing ourselves: *Pitie thy selfe*, said *Peter* to *Christ*, but was answered sharply, *get thee behinde me sathan*: no, the way is very hard, we must come to health by physick, the end is so amiable, as it will sweeten all sowre meanes, and therefore its good for us to be afflicted; crosses bring at length the sweetest comforts. *Denie wee our selves therefore, in Christs cause*, know no bodie, looke upon *God* and *Christs* promises, and promise wee ourselves no more than *God* promises, its beyond our knowledge what *God* will doe with us, he promises no immunitie from crosses.

Nay, the Saints and the Apostles chose crosses and afflictions, rather than the pleasures of sinne, who were wise, and had triall of both kindes, and yet accounts these momentanie afflictions, not worthy of comparison with the glory that shall bee revealed, they were but light; 2 *Cor.* 4. 17. *Rom.* 8. 18. And if wee would truly beleeeve this, it would be easie for us to be resolved as *St. Paul* was, to come to heaven by all assurances, and to come to all manner of assurances, by any meanes: for no worldly thing can bring content, like these heavenly assurances, of the presence of the light of *Gods* love, which the children of *God* will by no meanes lose.

Second-

Secondly, *in all crosses let us not looke into the state we are in, so much as that we are going into:* we are going to a Pallace, let us not bee dejected in the consideration of the narrowness of the way that leadeth thereto. God will not suffer this fierie triall to consume any thing but drosse, and therefore let us with Christ suffer the crosse, and despise the shame, *Heb. 12.*

Thirdly, *labour for a right esteeme of the things of this world:* they are but momentarie and fading, yea our lives they are given to us by God, what if we part with them, if it be for his cause, he will bring us to a better life, which shall not be taken away from us, and this life we must part with ere long: and thus we ought to worke on our selves by often meditating of them, as the Saints have done.

In the fourth place, *we are to labour to strengthen three graces in us especially:* Faith, to assure us that we are the children of God, and that we have heaven and all things belonging thereto, laid up for us; and we are to labour to see more and more into the vail of them: and then we are to strengthen our Hope, which makes us cheerfully to undergoe, and doe any thing for Gods cause, through our expectation of that which faith beleeves. Lastly, let us cherish our love of Christ; this made *St. Paul* desire to be dissolved, and to bee with Christ: which was best of all. And this love comes from Faith and Hope, and these together will breed a largeness of heart, that cares for no worldly

worldly thing, and will bee daunted with no affliction or crosses what ever.

But how farre are we here from ? did St. *Paul* part with life ? It pertaines not to us, no not to leave a new fangled fashion, nor an oath whereby wee teare Gods name dayly: alas, where is faith, what corruption is here overcome, which of us will ever be of *Paul* or *Dauids* minde, to become vile or base for Gods cause ? where is he that will indure a scoffe or scorne for religion ? let us beg of God this large spirit, and large affections, the children of heaven have a free spirit, basely esteeming all worldly things: *Zachens* when hee is called cares not for his goods, nor *Paul* for his privileges. The Stoicks commend this resolution in men, to be willing and readie to die: alas, crosses and afflictions *Paul* esteemed not, so as he might attain to the resurrection of the dead: these are the things that the Stoicks feared most, and it was the feare of these made them so willing and readie to die, together with a base servitude to pride: but a Christian heart is more noble, it not onely feares not these, but it contemnes them; yea cares not for life without afflictions, but with joy can undergoe all manner of torments.

Let us therefore take heed how wee quiet our selves in our earthly dwellings here, supposing our estate to be happie, surely it is the maine ground of Apostacie; wee shall never cometo see the price of religion, nor the excellencie of

a peace.

Q

a peaceable conscience, nor the vanitie of these things, so long as we blesse our selves in them. And contrarily, *let us exercise our graces in the daily trials we meet with here*: doth favour of great men, doth pleasure, profit, or honour, crosse and oppose thy conscience, let the peace thereof be preferred above all evermore; else shalt thou never come to *Pauls* holy resolution. And dreame not of a vaine emptie faith, thou hast no more than thou dost practise, its not *Lord; Lord;* that will prevaile at the day of judgement, but Christ will be ashamed of them at the day of judgement, that made no more account of him while they lived, than to preferre every vaine, idle, wanton delight and pleasure, before his honour.



VERS. 12.

Not as though I had already attained; either were already perfect.



T is a correction of the Apostle; hee formerly spake of his desire, choice, and esteeme of Christs death and resurrection, and the force thereof hee found in him: Now lest secret insinuating proud conceits might arise, either in himselfe or in them, concerning

cerning his holinesse, hee crosses them with a *Not as*, shewing that *the best estate of Gods children in this world is imperfect*: there is ever some thing to doe or suffer, some lust to conquer, or some grace to strengthen.

There is no absolute perfection but onely in God himselte, yet in Christians there is a kind of derivative spirituall perfection, which consisteth chiefly in the parts: a Christian hath this perfection, he hath all grace in some measure; we have no other perfection, no nor so much as *perfectio via*, though the Papists say they have it, indeed we are so far from it, that never could Christian keepe the rules of nature; much lesse can we attaine to the perfection of obedience to the law, for by it we are all cursed: nay in Christ none attaines to evangelicall perfection of grace. so as thereby wee can be justified, as by a worke of our owne, for our righteousness is but in part; and this *perfectio via*, which they boast of so much, differs not from their *perfectio finis*, no more than love to a man raised by good report of him, differeth from love caused by the good I finde in him, by personall communicating with him; and this is onely in degrees in nature, they are the same love.

But why, or how is it that there is no perfection of grace in this life?

Because, *there is and ever shall be in us, during this life, a perpetuall combate betweene the flesh and spirit*, so as one weakens and hinders the other. Paul at the best found a law in his

Perfection

Papists

members warring against the law of his minde, *Rom. 7. 23.* the flesh continually lusting against the spirit. *Gal. 5. 23.* Hindering us from doing good, or in doing good, or in doing thereof, from doing it in a right manner.

Obj. 1.

But the Papists object, *love is the fulfilling of the law, we may love: ergo, we may fulfill the law, and consequently be perfect.*

I answer, love, in the abstract being perfect, is the fulfilling of the law, but in this or that subject its not perfect: *Pauls* love, nor *Peters* love was not the fulfilling of the law.

Obj. 2.

They urge further, *all Gods workes are perfect: ergo, the grace that is in us.*

Its true Gods workes are perfect, but in their times when they are finished; grace at length shall be perfect in us.

Secondly, all Gods workes without us are perfect, as justification and glorification they are perfect, for we are perfectly justified even now, but his workes within us, such as are his sanctifying graces, are not perfected till our time of glorification: for he suffers the old *Adam* to be within us for divers reasons, so long as we live in this earthly Tabernacle.

For use hereof, observe this as a ground for justification by faith. *Paul, Rom. 5. 9.* proves, that even now he was justified, and in this place he denies and disclaims absolute perfection, and therefore could not be justified by it; and therefore must needs be justified by faith: if it were his case, it is much more ours, who come not

to that measure of the fulnesse of grace that hee attained to.

Secondly, this may serve to comfort Christians that findethemselues burthened with diuerse wants, with dulnesse and frowardnesse of spirit, and with manifold corruptions, and are induced thereby to call in question their Christian estate, let them looke upon a better patterne than themselves, they may bee growne Christians, and yet complaine with *Paul* of corruptions. Nay, the most strong Christians see most deeply and cleerely into their corruptions, and finde most opposition. There is in all men by nature, a spring of Poperie, they would faine deserve heaven by a perfect and holy life, without blot, and God to humble them, suffers corruption to checkethem, and to keepe them under, who else would bee lifted up through good conceipt and esteeme of themselves.

Thirdly, it may serve as a caution to many, who being reprov'd justly for their faults, what (say they) we are not *Angels*: you have your owne imperfections as well as I. And stirre them up to any good durie, they are presently so good, as those that are better than they, are too precise and too nice: *St. Paul* contrarily rests in no degree of goodnesse, but strives on to perfection: and its the devils sophistrie to turne that to a plea for negligence, which should stirre us up to be more diligent, watchfull, and carefull.

Poperie

VERS. 12.

But I follow after, if that I may apprehend that, for which I also am apprehended of Christ Iesus.

THe word that is translated, *I follow after*, signifies properly to labour with earnest intencion of the heart and affections: and the lesson that we may hence learne is, *That the life of a Christian is a laborious and painfull life*: for in what proportion the things we labour for, are more excellent than these worldly things, so much greater our desire and labour should be in the obtaining of them, than in the obtaining this worlds goods: and to this end, the Scripture ever inforceth this dutie with words futable to our worke; *Labour for the meat that perisheth not, strive to enter in at the straight gate, give all diligence to make your calling and election sure.*

Those that will take no paines, its a sure signe they finde no sweetnesse in the thing, and therefore in such there can be no true goodnesse; and hence we may observe a difference between the desires of men, some are effectuell, some uneffectuell; those that are uneffectuell commonly desire and delight in the thing they desire, but will none of the meanes: *let me die the death of the righteous*, sayes the wicked man, glory and happinesse is excellent, but the gate

is narrow, the way is tedious and full of trouble, he will none of that; we will laugh at one that shall wish his work and journey were done, when as he will sit downe and never goe about it; why should we not much more laugh at such sluggards that wish dayly, O that they might bee saved, when as they doe not onely not further, but hinder their salvation. But where true desire of grace is, there will be joynted thereto an indeavour, with jealousie over our corruptions, with griefe and shame for them, and for our backwardnesse and want of goodnesse, for else hell it self is full of good wishes and desires: if we meane to be better, we must use all meanes, undertake all, paines and travaile with vehemencie, even as those that pursue gains with delight, they follow through thicke and thin, especially if the gaine bee in the eye, and those that goe for companie, they are soone tired; and thus did *Paul*, hee went through fire and water, through all manner of dangers, good and ill report, his gaine is still in his eye, hee lookes not after the way, if by any meanes hee may attaine his desired marke.

But how shall we come to this grace?

I answer, get first Faith, for by it the weak are made strong, *Heb. 11.* Get assurance that Heaven is thine, and God hath promised thee grace sufficient, and this is *Pauls* argument; *be ye constant and unmoveable, alwayes abounding in the worke of the Lord, knowing your labour*

bour shall not be in vain: where hope of reward is in the use of the meanes, it will stir us up to a constant use of the meanes 1 *Cor.* 15. last. Secondly, *get a fervent love*, for it is a strong affection if lust so prevaile with us, as we will omit no meanes to accomplish it; then a love in it selfe is much more powerfull, nothing being too hard for it, it hath an enlarging knitting and communicating power: it makes a man bestow all, and rejoyce more in doing good, by much then in receiving. Its a grace comprehends a number under it, and therefore Christ comprehended all the law under love of God, and our neighbour. Thirdly, *cut off all superflinities*, men thinke they are happy, when they have much to doe, when indeed they were happie if they had lesse to doethen they have. Sathan he does as *Cyrus* did with the waters of *Babylon*; hee diverts and separates our affections, that hee might passe over. As Nurses, they hurt themselves and the children too, when they keep over many: so doe men hurt themselves with overmuch businesse. The Lord hath not made us all, for the world, but hath reserved one day in Seven for his service. For shame lets shew we have some respect of Religion and goodnesse, seeing God requires but one in seven; let us not bee sounjust, as to denie him his service on that day.

Vse.

Well, let those that professe themselves of another world, by all meanes pursue it: In Nature, every thing tends to his center and place,

place, heavie things goe downward, light things ascend upward, in handicrafts and arts every one looks after excellencie; shall it bee thus with them, shall mediocritie in other arts merit dispraise, and is it onely praise-worthy in Religion? The wicked they labour for hell, venturing losse of credit, strength, and estate, and is there not better gain in goodnesse? have we such rich promises and doe we esteeme of them no more, are not the afflictions wee shall meet with many and great, and doe wee thinke to undergoe them with ordinarie grace, gotten without labour and watchfulnesse? But lets goe on to the next words;

That I may apprehend. Whence we may observe, *that the maine scope of a Christian is to apprehend Christ* here by revelation, that we may apprehend him hereafter by vision: many there are that may follow good things, and use good meanes, yet wanting these apprehending graces of faith and love, (which makes us have communion with Christ) they perish notwithstanding: humane knowledge is commendable, yet is it no other than as a scaffold in this building, it helps, but the building once done, its for little use; apprehend we therefore him by knowledge of his truth, relye on him by faith, and imbrace him by love: and then if we be chased by him, we may as *Ioab*, lay hold on the hornes of the Altar Christ Iesus, and there live and die, and as we have dayly breaches, even so get more and more hold on him,

and this will make us desire with *Simeon*; *Lord let me now depart in peace, for mine eyes have seen thy salvation.* Let us therefore dayly learne to see our owne foulness, and goe to him the rock of our refuge.

Ob.

O but some will say, *Christ is in heaven, and we on earth, wee cannot goe to him when wee please.*

Answer.

I answer, yes; for the armes of faith are large, it takes hold of things past and to come, no height is out of the reach thereof: and besides, Christ he is present with us, he is in his word, in the Sacraments, in the Communion of Saints; where two or three are gathered together in my name, I will be in the midst of of them, its his owne promise.

For which I am apprehended of Christ: Christ he apprehends us, and that in severall degrees.

First, *as he is God*: In his eternall love wee had a being before we had any being here, God conceived us in his eternall affection, and embraced us. Secondly, *Christ apprehends us in his effectuall calling of us*: Paul he was posting another way, when Christ called him, *Saul, Saul*; others hee calles from their mothers wombe, some by afflictions and powerfull crosses, as he did the Taylor, others by more gentle meanes, as *Lydia*.

Thirdly, *there is an apprehending in all our actions, courses, and estates*, directing us continually in them, never leaving us; none can plucke us out of his hands, hee is stronger than

than our corruptions, he will not let us goe till he hath drawne us up to heaven, and placed us with himselfe; for the use of this doctrine more shall be said in the next doctrine, which is taken from the order.

Christ he first apprehends us, then we apprehend him: he apprehends us that we may apprehend him, and because hee hath apprehended us, therefore is it that we apprehend him: for *in him it is that we live, and move, and have our being;* and therefore much more *our best being:* he it is that gives us the will and the deed, to us it is given by him to beleeve, and suffer with him.

Doctrine.

For use hereof, it would teach us *in all our actions to beg ability and strength of him,* and get a perswasion that his spirit doth apprehend us in love, and that he will direct us, and remove all impediments, and stand by us in all our crosses, that we are able to do nothing but by reflection from him, that though wee are naturally dead and dull, yet he will quicken us by shining on our hearts with the sun-shine of his grace.

Use. 1.

Secondly, *give him the praise of all the good thou doest, for the deed is his:* those that doe not, doe apprehend, and are apprehended of themselves: and therefore it may serve as a marke to discern of our estate, *whither doe wee runne? and what doe wee apprehend in our trouble?* is it Christ who is our present help in time of trouble? then there is a blessed change in

us, but doe we seeke to our owne devices, to our owne policies and inventions? surely wee have not apprehended Christ as wee ought to doe, and therefore wee are to stirre up the graces in us, and beg increase of grace from him that is the fountaine of all grace.

In the next place, it should *comfort us*, by the *consideration of the certaintie of our estate, without falling away, if we hold fast unto the end*: if it were ourselves that did apprehend us wee could not long continue, but it being Christ that holdeth us, our comfort is he will not forsake us; its the mother that holds the childe, the childe cannot lay hold on the mother, but is subject to falling every houre: Christ hee holding us, hath promised to love us to the end, and to put his feare in our hearts, that we shall not fall or depart from him: this being dayly considered, will greatly comfort a weake Christian, Christ may seeme to let him fall by suffering him to fall into some great sinne, but it is onely to humble him, and to teach him not to trust to his owne strength, which will soone faile him, but upon his mercie and grace: And therefore,

In the next place, it *teacheth us to hold fast unto him, and relye on him, and to pray to him that he would hold us fast*. and then we fall not from God, but to God, hee hath delivered us, and will deliver us and keepe us to his heavenly kingdome: if we fall into sinne, let us repent and goe to God, there is mercie in Israel concerning

cerning this, and with him is plenteous redemption, his right hand is under us ever to hold us up, that we cannot fall so deeply but hee will lift us up againe.

In the next place, *this may be a comfort to us in all our troubles and afflictions of this life:* Are troubles neare? God is not far off (*Psal. 22. and Psal. 118.*) But full of comforts for such: we have an invisable wall about us, the wall of Angels, and God fights for us, there is more with us than against us, God will not suffer us to be tried above that we are able to beare: let us therefore pray, forsake me not Lord, lest I forsake thee: if wee pray to him he will bee found of us. *Paul* prayed for this. Christ also that knew he was apprehended, yet prayed all night; and this are we to doe: he hath promised, to heare us. And therefore let us goe in faith and assurance to him, in all our troubles.



V E R S. 13.

Brethren, I count not my selfe to have apprehended.



He holy Apostle dwels upon the point, that hee might presse it the more, and its good to presse matter of waight: the Apostle shewing that

concept of perfection to be dangerous, againe tells the *Philippians*, that he had not that which they boasted of. This pride of our selves, and concept, is a sinne that climbs up to heaven, and enters on Gods prerogative, and a sinne that God doth directly set himselfe against: of this compellation, *Brethren*, I have formerly spoken.

I might also touch that doctrine, that *the Kingdome of heaven is not perfected in us here, but that it growes by degrees*: its at the first, as a graine of mustard seed, there are babes in Christianitie, and old men growne Christians. And the ground hereof, may be partly in the subject, partly in the object.

In regard of the subject, *for that graces are imperfect in us, the more the soule hath, the more it desires.*

In regard of the object, *for that Christ is so full, that we are not able to receive all his fulnesse*: so as there is imperfection in us, and superabundant perfection in him. *Paul* had a large affection, yet came farre short, this possibilitie of the soule to receive more will bee in us, till we be in heaven, where we shall bee full; and therefore while we are here, wee pray still, *thy will bee done, on earth as it is in heaven, and thy Kingdome come, more and more*: its a strange concept therefore, for any to thinke he may be too good, yet doe these dayly (or should doe) pray for more and more perfection here on earth, although they say they

they know not what. And another reason why we apprehend Christ not so fully here as wee shall doe hereafter, is, because the manner of making Christ knowne to us, is by revelation. 1 Cor 13. We behold him here but as it were in a glasse, in the glasse of his Word and Sacraments, which cannot represent him to our understanding so cleerely, as hereafter we shall behold him in the beatificall vision.

Take heed therefore of a selfe conceipt of perfection: when we begin to be unwilling to grow better, we begin to waxe worse, there is no stay in Christianitie. It is the sight of our imperfection, that makes us strive to perfection, and the more we see into our miserie, the more earnestly we strive on to be freed from it.

VERS. 13.

But this one thing I doe, forgetting those things which are behinde, and reaching forth to those things that are before.

SEe what is the Apostles *unum necessarium*, to grow more and more to the fulnesse of the knowledge of Christ. All other things he counts as *dung* and *losse*. So as we may hence observe, *that the spirit of God in a Christian heart, subjects all things to one Christ.*

One thing have I desired of the Lord (said David) Make this therefore a rule to difference
our

our estates by. What is the thing wee intend chiefly, is it riches, or pleasures, or honours? this one thing will be the utter overthrow of all religion in us; Christ will be supream, or he will not be: *He that loves father or mother more than me, is not worthy of mee,* saith Christ of himselfe. There is none so wicked but would be religious, till religion comes to crosse that one thing, their darling sinne. And thus have they base limitations, which must needs prejudice their growth in religion, for where religion is, it will crosse their base affections and lusts.

Therefore, whosoever we are that intend to be true Christians indeed, resolve first to preferre the peace of conscience and the fruit of religion above all, and resolve to abhorre all things that will crosse this one thing of St. *Paul.*



VERS. 14.

I presse towards the marke.

BEhold an excellent description of a Christian course, borrowed from the exercise of running a race, being a man-like and commendable exercise, fitting men and inabling them for warre. The very heathen herein condemne us, whose ordinary

ordinary chiefe exercises, what are they but good company (as wee call them) continually lying at T. vernes, to the impoverishing of our estates, and weakning our bodies: the kinde I condemne not, but the excesse is such, as the Heathen would be ashamed of, for which they shall even rise up in judgement against us, and condemne us.

But from the similitie, wee may gather thus much; *That Christianitie is a race*, the beginning of this race is at the beginning of our conversion, it should begin at our baptisme: the first thing we should know ought to bee God, the race is the performance of good duties, concerning our generall calling, and concerning our particular. For the length of our races, some are longer, some shorter, but the end of every mans race is the end of his life: some mens wayes are plainer, some rougher, the prize is fulnesse of joy; the lookers on, are heaven, earth, and hell, God is the instituter of this race, and the rewarder; the helpers, are Christ, good Angels, and the Church, which helps by prayer; the hinderers are the devill and his instruments, who hinder us by slanders, persecutions, and the like. For ground of this race in us, we are to know that man is created with understanding, directing him to doe things to a good end and scope, other creatures are carried to their end, as the shaft out of a bow, only man fore-seeing his end, apprehends meanes thereto: his end is to receive reconciliation

and union with God, to which hee aymes by doing some things, suffering others, and resisting others.

And this race is also ordered by lawes, for every runner is not crowned, there is a running ill, that shall never procure the prize. The lawes hereof concerne either preparation, or the action it selfe; for preparation,

1. *Direct.*

First we are to know, that *there is a dieting* requisite, as those that runne in a race, have a care hereof, to use such diet as did strengthen not cloy, and such apparell as might cover them, not clog them; so ought it to bee in our spirituall race, we *must cast aside all beavie loads*, every weight and sinne, which doth so easily beset us; as it is *Heb. 12. 1.* If God cast on us any place or riches, let us use them for a good end, but not make them our end, and therefore with them take up dayly examination of our selves, how we behave our selves towards these worldly things. It were a madnesse in a runner, in his race to take up a burthen, and not to thinke it will be a sore trouble to him, and why doe we not think thus in our spirituall race? Cast we off therefore originall corruption, and the corruption of our place, time, and calling, which in time will grow unsupportable to us. Let us desire no more than God gives, and what afflictions God sends us, let us take, assuring our selves they are for our good.

A second law is, *to consider the wayes that we are to runne in*, what dangers wee are like to meet

meet with, forecast and resolve against the worst, and withall promise we our selves Gods assured protection in our worst estate, the want of this is the seminarie and ground of all Apostacie, when men promise to themselves in Christianitie, such things as God never promised. Christ therefore promiseth, and sheweth the worst first: but the devill to deceive us keepes the worst out of our eyes, and shewes a sort of vaine delights and pleasures, but the sting of them (through his subtiltie and craft) he suffers us to feelee before we see it.

A third law is, that *we enter the race betimes*, its the devils trick to put off the care of this, telling us, we need not yet enter, we are but yong and have many yeares to live, as they did that hindered the building of the Temple, but consider wee the uncertainty of our life, that wee may die suddainly, and that its just with God to take us away after that manner, if wee neglect our selves and him; and we must know also, we shall lose no pleasure nor delight, but we shall finde such sweet delights in those wayes, as we shall with St. *Augustine* be greeved that we enjoyed them no sooner. And besides, those that begin betimes get a great advantage of others, and through continuall custome, come at length to a habit of Religion.

In the next place, we are to take heed of hinderances of us in our preparation; as

First of all, *hope of long life*, whereby we are besotted, thinking life and death is in our com-

mand that we shall have time enough, and need not so soone enter upon good duties.

2. *Hind.*

Secondly, *a conceit that when wee* have once given up our names to Christ, that presently we bid adieu to all delight, mirth, and pleasure, when alas we are farre deceived; God denies not pleasure to us, but will give us whatsoever is good for us, we shall delight and rejoyce, but with a joy spirituall, and wee shall see nothing in this world, that may any way deserve our delight therein.

3. *Hind.*

A third hinderance, is a dispaire of ever going through this race; this settles upon some strangely making them cast away all care, and desperately trust to Christs mercie. This made *Cyprian* to complaine of his corruptions, saying, they were bred and brought up with him, and therefore feared they would hardly give place to grace, being but a stranger; while men consider how great and powerfull their corruption is, they with the Israelites despaire of ever entering into the land of *Canaan*, these sons of *Anak* doe so terrifie them.

But consider we withall, that God is above all our corruptions, that he can make of a Lion a Lambe, and that if wee will trust upon him, in his time he will helpe us, and wee shall overcome these Giant-like corruptions, Christ he hath conquered them already, and though while we live wee cannot wholly overcome them, yet *Dauids* house shall grow stronger and stronger, and *Sauls* house weaker, we shall have

have grace sufficient for us: God will sweeten Religion to us, that wee shall delight therein, and Christ will not leade us into temptation, till he hath fitted us to it *by his grace*, and then we shall rejoyce as the Apostles did *Acts 5.* that we are accounted worthy to suffer.

Contrary to this humour, some thinke it so *ease a matter to runne this race*, as they thinke they cannot be out of it, or tired therein, when as indeed they never set foot therein; let such looke to themselves if they be in this race, they shall finde it no ease matter.

But thus much concerning rules or lawes for preparation to this race, now there are lawes to be observed of those that are in the race, as

First, they *must resolve to hold on without discontinuance* of their course of good duties, for some by omitting good duties, now and then upon slight occasions, do come through Gods just sufferance to leave them off, and never take them up againe, and thereby whiles they are not getting ground by continuing their course, they doe lose thereby, even as watermen rowing against the streame, if they doe not row but rest never so little, the streame carries them backe againe, and they cannot recover themselves, but with great difficultie: so it is in this Christian race, a little interruption of dutie, causes thrice so much paines to recover our former estate; therefore we are to take up a holy resolution, not to be interrupted in good duties.

Direct. 1.

The next law is, *that wee must looke to gaine ground still to grow from grace to grace.* Its the Apostles ayme still to grow better than himselte, contrary to this many forsake their first love, they thinke themselves wise but are fooles, such as the Lord will spew out of his mouth, as he threatens the Church of *Laodicea*. And indeed the most men at the best are but civill, and doe but provide for their owne ease, and can indure any mixture of religion or company, and the ground of this coldnesse is a selfe-conceit, whereby men thinke well of themselves, and their estate; *Paul* he was of another spirit, ever pressing forward.

A third law is, *that we doe things with all our might*, that we runne this race with all our earnest indeavour, there is no bodily exercise that profreth, but it must be with putting forth of our strength; so our Christian actions should shew even outwardly, that we doe things as if we intended thereby to honour God indeed, and to this end wee are to depend on God by prayer, that he would give us strength, and mindes to put forth our strength, for gaining most honour to his Majestie, and this will bring great assurance and comfort to us in time of need.

A fourth rule is, *that wee are to runne this race with a cheerfull and speedie course*: a dead performance of duties, is no part of our race, yea as many goe to hell by ill performance of good duties, as by committing sinnes that are scan-

scandalously evil; for this resting in the work done, is the cause of hardnesse of heart, and there by of despaire, and at the best never brings any sound comfort at all to us: and therefore we are injoynd to doe good duties, and to doe them in a good manner, *Let a man examine himselfe and so let him eate of this bread, and drinke of this cup, and so runne that you may obtaine.* Its no lingring, we know not how long we shall live, how soone we shall die, and therefore let us make haste to doe our worke, before God takes away time from us, by taking us out of the world. And those especially are to look to this, that have lived long in their owne courses, and are but lately reclaimed, they are much behinde, and had need make haste, the journey is long, their time but short. And to this end, looke we not what wee have done, and how farre we have gone, but looke what remains to be done, and know we have done nothing, till we have done all.

But it will be asked, *what may wee not thinke of duties that are past?*

I answer, we may thinke of them by way of defence, and to give God the glorie, and also to incourage us on, but not to rest, or solace our selves on them till we have done all.

But men may say, *what is there no pause, is there no Sabbath?*

I answer, yes when we are dead. Blessed are the dead in the Lord, its they that rest from their labours, heaven is a sufficient reward for all

Quest.

Answ.

Quest.

Answ.

all the paines we can any way take here, besides the comforts that wee have here are many, which none knowes but them that injoy them. And God hath promised the continuall assistance of his blessed spirit, that shal incourage us and leade us into all truth, alas what comfort have we of all that we have done, if we continue not, but sit down and take up our rests here? what good got they that came out of Egypt and died in the wilderness, it may be even in the border of the land of promise, yet never saw it? It will assuredly fall out with us, as it did with them, if wee harbour any infidelitie in our hearts, we shall be cast out, that we shall never see this good land, the spirituall *CANAAN*.

In the next place, take we heed of such hinderances, as may make us eyther slacke, or intermit this race of ours.

r.

As first, *wee must take heed of idle scruples and temptations*: these are no other than as dust cast in the eyes of the runners, and as stones that gaulle their feet, interpret them to bee the subtilties of the devill, and therefore shake them off, and intend thy dutie thou art about, and pray for wisdom to discern aright of things; regard not the golden apples of the profits and pleasures of this life, that lye in thy way to divert thy steps, and sweepe off evermore the dirt of these worldly cares, which we gather in our race, and by little and little grow to clog us.

2.

In the second place, *beware of sinnes against*
consci-

conscience : they take away joy, and make our hearts dead, there are many that seeing diverse of their sinnes before them, concerning which they finde no peace in themselves, are soone out of breath, and quite out of heart, and so by little and little runne into despaire, and without hope ever to attaine the price.

Thirdly, *take we heed of ill and dull companie*, that are cold in religion, that cannot away with good religious duties ; foras it is in our ordinary travels good companie makes time and way passe away speedily and with comfort, so is it in this race, good and gracious company by exhortation and example, doe wonderfully incourage us, and ill companie contrarily doe dishearten us, disswade us, and clog us, and draw us backe from every good dutie we take in hand. But many mens conceits are, they need not all this adoe, they are well enough though they be not thus holy, all cannot come to the high pitch of mortification : surely there is hardly any beginning of grace in such, who allow themselves in a dead course, for where the love of God is, it will constrainement to shew their thankfull and loving hearts to him, in walking before the Lord with all their might.

In the fourth place, *take heed how we suffer our mindes to wander in this race* : let us not looke at the lookers on ; the world, and the devill, and wicked men, passe not for their censures, we may assure our selves before we enter

3. *Hind.*4. *Hind.*

this race, we shall have no applause from them, let a slow dull jade come by (like Dogges) they let him passe, none regards, but if another comes by a pace, every man runnes barking, and slandering, and backbiting after him, and if they can, they will bite too; shall a man care for such as these? no wee must resolve before hand to have the world, the devill, and all the enemies he can make to bee against us, let us therefore set our eyes onely on him that has our reward in his hand, that observes us and is ready to crowne us, *and let us beg courage and strength from him, and spirituall wisdom*; how we should performe every action, with what intention or remission of heart and affection, how to sanctifie his name in the performance of the duties of our callings, how to make every action, yea our recreations, a furtherance in this our Christian race.

Secondly, *let us dayly search and trie our hearts and wayes*, see how we profit or go back, how we grow like or unlike Christ: particularly, *examine we how the pompe of the world seemes to us?* whether base and contemptible? if so, then the further wee are runne in this Christian race: for as in objects of sight, the further we are from them, the lesse they seeme to us, and the nearer we are to them, they appeare the greater; so it is in the object of our mindes: doth heaven appeare full and beautifull to us, its a signe we are neare to it, and wee are come a good way in our race: but contrarily,

rily, if it be mean and of no esteem or account, its farre from us, we are at the most but coming towards it.

Secondly, *examine what doth take up daily the powers of our soules and affections*: doe wee delight in the best things? and with *Marie* chuse the better part, which shall not be taken away from us? or contrarily, are our delights here below, and our rest set up here, then we have our reward here, and the price is not prepared for us, but God will spew us out for our coldnesse: and therefore, if we finde coldnesse creeping on us, let us take heed of it, it is a dangerous estate, God cannot indure it; for while we allow of good things, but shew not intention of spirit in the performance of them, wee do even judge them, and tell the world they be things not worthy of our paines and indeavours: let us therefore not allow of this coldnesse, though it be in us, but strive against it, meditate of such things as may inflame us, and pray against it.

VERS. 14.

*For the price of the high calling of God in
Christ Iesus,*

I *Presse forth.* Its a word of vehemencie, signifying to set forth his utmost bent and indeavour, both of the inward man and of the

outward and all is to heaven, so as a Christians ayme is alwayes to *Ierusalem*, his lookes is that way, his tongue speakes the language thereof, his carriage will tell he seekes another Citie, *Heb. 11.* But for these words, observe there is first a price. Secondly, its a price of a calling. Thirdly, this calling is high. Fourthly, this calling we have here in part.

Dollrine. Concerning this word *price*, its a metaphor taken from the reward of victory, gotten in some exercise. *God hereby brings heaven downe to us.* Because wee cannot goe to it, he insinuates into our affections by pleasing things, and teaches faith by sense.

Vse. And therefore, we must *not rest in these borrowed words*, but ever know that the thing that is described, goes beyond the description by any earthly similitude.

Doll. From the thing observe, that *God hath reserved a happie estate for such Christians as are elected to runne in this race*, that are fitted to it, and that are preserved to it.

Vse. 2. And this should teach us, *to magnifie Gods goodnesse*: that whereas by nature, death with his pale horse, and hell should follow us, now the course is altered; a holy life in Gods commandements is given to us here, and then glory shall be heaped upon us. God hath begotten us to a lively hope, but hath passed by the Angels, and left them without hope of recoverie.

Doll. Secondly observe, *this happie price is to be given, after running*: God keepes this order, to exercise

exercise his graces in us, that we might bee a meanesto gaine others, and that wee might value happinesse the more. If we did not suffer here, we could nottaste heaven so sweetly; after labour, sleepe and rest is sweet. And its fitting that we should be followers of Christ, to fill up the measure of his sufferings; hee did first runne, and then was crowned, and this order we must keepe, if we meane ever to be with him.

And let us bee comforted herein, though the race be long and painfull, yet there is an end: it will not continue for ever, and with the end, there comes a price. The world runnes in a mase here and there, they have their reward, and their happinesse will end soone, but a Christians happinesse will never end.

In the next place observe, that it is expedient and usefull to have an eye to this price: it made *Paul*, and it will make us runne cheerfully, and God tells us of it, to the end wee may fixe the eyes of our mindes upon it, *Colos. 3. 23*. Whatsoever we doe, doe it heartily, as to the Lord, knowing of the Lord we shall receive the reward of the inheritance.

But some may say, if it bee an inheritance to us, how is it then propounded as a price to us?

Answer, its both a reward, and an inheritance, its an inheritance because its given to adopted sonnes, its a reward after labour, not for labour: so as running is the way to a crown, not the cause of it.

Vse.

Dott.

Quest.

Answ.

Quest.

But the Papists say, we have it by faith, why then is it a price or reward? why or how can it be a price or reward, and yet ours by beleefe?

Ans.

I answer, encouragement and this price are not given to workes, as workes, but as workes by faith, for by it wee runne and overcome all trials and troubles: reward is due to perseverance, but perseverance cannot bee without faith.

But for the matter in hand; I say its expedient to looke to the price, that we be not carried away with temptations on the right hand, or on the left, and therefore let us not looke on them. *Moses* eye was so fixed on this price, as he set light by all the pleasures of this life; the eye of faith in a Christian, is stronger than that offense, yet let us take these cautions. First, that we know ourselves sonnes, and that wee come to this price by inheritance. And secondly, that we love not God so much for his goodnesse to us, as for that goodnesse which is in him: for a Christian aymes first at Gods glorie, then at his owne good; and so hee loves God for being goodnesse it selfe, then for being good to him. And yet a Christian in order, comes first to see Gods goodnesse to him, and therefore loves him, and then he arises higher to the love of God, even for that he is goodnesse, and thenceforth admires and adores his fulnesse, for else to love God because God loves us, is mercenarie.

Wee

Wee are therefore to thinke of this happie state: and as children, though at the first wee know not what belongs to inheritances and rewards, yet the elder wee grow in Christianitie, the more let us search into these things, and see what is laid up for us. It is an unvaluable price that will free us from all evill, of companie of enemies, of Sathans annoyances, of hinderances, of sinne, from all occasions without us, and inclinacions within us, from sicknesse of body and troubles of minde: its a Saboth after sixe dayes worke. It is beyond all earthly crownes, the runners here envie not one another, nay they helpe and further one another, and are glad of one anothers forwardnesse: all are heires, all happie, all shall be crowned, and with an incorruptible crowne, an inheritance that faderth not, but is undefiled; and such an one as is kept for us, 1 Pet. 1. 4. Its not like the crownes of leaves that soone fade; no, we shall ever bee in the presence of the sonne of Righteousnesse, where we shall have a continuall spring.

But to proceed in the next place, *this is a price of calling, we must be called to it*: who can take a calling on him, unlesse God calles him? and who can be inabled but those that hee inables? This calling of his, is the beginning of his golden chaine of salvation, hee calles us from a cursed estate, to a happy communion; from death and bondage under the devill, to be Kings and Princes. And this is done by out-ward

Vse. 1.

aug. 2.

aug. 3.

2.

ward meanes, and inward worke of the spirit, this calling is a powerfull calling, inabling them to come that are called.

And hereby we may try, whether wee have any title to heaven or not;

1. *Signe.*

* For first, if wee be effectually called, it supposeth we are chosen, called, and singled out from others of the world: and therefore all swearers, and those that are given to drunkennesse and profanenesse, they are not called nor singled, they remaine as they were, for this singling out, is the first part of the execution of Gods decree of election. And whom God calles, he qualifies, Princes they may call men to places, but they cannot qualifie them. But God when he calles *Saul* to be a King, hee gives him a Kings heart, so if we be called to this heavenly kingdome, we shall have holy and Kingly hearts and mindes given us.

2. *Signe.*

Secondly, *mens tongues will shew what calling they are of, in their discourse.* A Christian will remember he is a Christian, and will walke worthy of his calling, and with *Nehemiah* hee will reason, shall such a man as I doe thus? speake thus? thinke such vile sinfull thoughts? and those that are not of this carriage, shew no great religion in them. And just it is with God, to give such over to a great measure in sinne.

3. *Signe.*

Thirdly, *this calling is to glorie;* and therefore he that is called, he will thinke of heaven, and magnifie and admire Gods goodnesse to him,

him, what thing is man Lord, that thou shouldst bee mindfull of him? and therefore those that admire the pompe and glory of this world, its a signe their calling is worldly, and that they are called by the world.

Fourthly, if a man be called by God, hee shall finde a spirituall answering within himselfe to Gods call. If God say, *thou art my sonne*, the heart answereth, *thou art my God*. Behold I come quickly, (saith Christ) even so come Lord Iesus, saith the Christian heart. And therefore a rebellious disposition, shewes that Gods spirit is not there.

4. *Signe.*

Thirdly, *this calling of ours is a high calling*: its from heaven, to heaven; its from a heavenly spirit, by spirituall meanes to Christ in heaven, to Saints, to spirituall imployments and priviledges.

Hence therefore we may learne who are the greatest men: sensuall men thinke those in outward place the greatest men of all other; alas they are nothing to a Prince of heaven, hee is a spouse to Christ, shall judge all the world, and triumph over Sathan. *All other callings end in the dust with our bodies*; Kings shall rise as Peasants, and it may bee in a worse estate than many of the meanest, there is no difference in death. All other callings are by men, from men, to men, to earthly purposes; let us make therefore a difference, and know whence our calling is, *that we may be thankfull, and whether it is, that we may be joyfull.*

Vse 2.

We may also in the next place hence gather, *who are of the highest spirits?* is a Christian and onely he, he overlookes all these base things, his way, his minde, is ever upwards, and with *Paul*, he thinkes Il drosse and dung that is here. It is the disposition of the world to minde high matters, here in religion are the true aspiring thoughts; as if men will bee covetous of honour, here's the right honour and these are the honourable persons. *Who honour me, I will honour*, (saith God) onely a Christian is partaker of his desire, other men desire high matters, God knowes to what end, but they leave them in the dust; but when a Christian dyes, hee is then partaker of his desires in fullnesse.

Quest.

But it will be questioned, does a Christian ever know he is called?

Answer.

I answer, sometimes a Christian staggars a little, either being not an experienced Christian, or through sight of corruptions and temptations: but setting these aside, a Christian knowes his calling, and will live by his rules, for it is not onely a calling, but it workes a disposition; and therefore if we finde it not, attend we on the meanes of the Gospell, which is called the Kingdome of heaven, and it will bring us into a good estate, and shew us our estate also, which being once made knowne to us, wee may assure our selves it will remaine with us for ever, which also may bee gathered from this, that its a high calling, for nothing
can

can breake any one linke of that chaine made by God, and demonstrated in the 8. of the *Rom.*

But to proceed, *this is the calling of God* for by nature we are dead, and it can bee none but God that revives the dead; God together with the voice of his Ministers, sends his quickening spirit, giving eares to heare, and understandings to understand.

Againe, *wee are not onely dead, but in thrall-dome under the devill*: it must needs bee one that is stronger than this strong man, that must dispossesse us of him. This calling is *Gods calling in Christ, and that is first as our head*: God lookes on us as we are in him, and he elects us as in Christ. For from eternitie he appointed so many to be members of Christ, as he meant to save: we are called, and justified in Christ, he must be ours, before his obedience be ours: we are sanctified in Christ, we must be in him as branches in the vine, partaking in the quickning sap and juyce of his grace, and when we are glorified, we must be glorified as being of his members. Then wee are called by Christ, who is the Authour of this holy calling: and lastly, we are called through Christ as our mediatur; and thus chiefly is it meant here, not through workes, as the Papists will have it: no, Christ is the author and finisher of our faith, in him are we crowned, as the body is said to be crowned when the head is; let us therefore cherish this communion with Christ, by all

meanes, for thereby wee shall communicate with him of his fulnesse.



VERS. 15.

Let us therefore, as many as bee perfect, bee thus minded.



ST. Paul hee proceeds to others; If any of you be perfect as I am, bee you also thus minded as I am; perfection in this place, is not meant of that perfection wee shall have hereafter, or should have now, or legall perfection; but he is said to bee perfect, that is in his growing estate, increasing more in grace, righteousnesse, and sinceritie, or it may bee meant of perfection in regard of degrees comparatively, whereby one out-goes another that is but a novice in Religion: such are those that can rule their affections, and can live in a settled course of holinesse, called in *Heb. 5. 14.* men of full age: for there are children in Religion, new entered into Christs schoole, then those that are come to full age, surely are exercised to discern good and evill, and then those that are come to their full pitch in heaven; betweene whom and the former, there is no more comparison, than is betweene the Sunne and a starre for light, so as in regard of the Saints in heaven, the best here are

are imperfect, yet in regard of the beginners, they may be said to be perfect: however, wee may safely gather this.

That in Christianitie there are degrees of holinesse: divers grounds, some bring 30. fold, some 60.

Doctrins.

Let this comfort those, that discomfort themselves in regard of their imperfections, grace must be at the first as a grain of mustard seed, and therefore let such with patience attend the meanes, and trust God for the issue.

Secondly, we may observe, that *there is a kinde of perfection attainable in this life: which we ought to strive to, the reason is, that in all things God hath ordained a set pitch, beyond which they cannot come, and to which they all tend; and as its in nature, so in grace, though he hath appointed to every one his severall portion and measure of grace here, yet a pitch he also hath set to all, which wee are to ayme at, to grow better still, though in this life we cannot attain to it, and the reason is because we know not how God wil exercise us: he doth exercise all his children, but some with greater trial than others; besides wee have a perfect God, and a perfect word, that is able to make the man of God perfect to every good worke: and these are not given to us for nought, and therefore its a shame for a Christian to sit down at any degree, upon pretence of imperfection: we see plants in nature desire growth, that they may be able to stand in, and withstand storms.*

Doct.

And where this spirituall nature is, and this new creature, there will bee indeavours to increase in strength, to undergoe and overcome all temptations and hinderances whatsoever.

And to know whether wee have this perfection or not.

1. *Signe.*

There will ever be a base esteeme of these outward earthly priviledges and honours: nay of the good indowments of our mindes, counting them losse in comparison of Christ, and this will worke a sure setled hope in Christ evermore.

2. *Signe.*

Againe, there will be a perfection of holinesse: a neglect of things passed, and an earnest indeavouring to things before, to presse to the price.

3. *Signe.*

Thirdly, a perfect Christian desires the coming of Christ: but the weak one ever cries, let me O Lord recover my selfe before I goe from hence, hee has not that assurance of his good estate, that a well growne Christian hath.

4. *Signe.*

Fourthly, a perfect Christian hath sweet communion with Christ, and can goe to God with boldnesse, without feare of judgement, or terror of his presence, where as the weakest are driven to God by feare, others by hope, this man comes to God, being moved by a sweet disposition of love.

5. *Signe.*

Fifthly, a strong Christian is not moved with any change, either of prosperitie or adversitie: weak braines are soon overturned with strong waters,

waters, so weake Christians are soone drunken with prosperitie. But a strong Christian in any prosperitie, is pliable and fit for any thing: *David* in the middest of all his royaltie, saw a greater blessednesse than honour, and riches; Blessed is the man to whom the Lord imputeth not sin, and in whose lippes is no guile. *Psal. 32.* In aduersitie also, a sound Christian will not shrink, knowing God can not be changed, though his estate may alter, and therefore he can want, as well as abound; growing strong in patience as in other Christian graces. But it is contrary with the weake Christian, for every crosse strikes at his heart, and at the foundation of his faith, making him presently doubt of Gods love and favour to him.

Sixthly, *A growne Christian* he is experienced to finde out *Sathans* devises and plots: and can put a difference between the motions of the flesh and the spirit, and therefore knowes what corruption to weaken, and what grace to strengthen; when as new beginners, for want of practice and experience, sees not these things, and therefore ere hee is aware, runnes into many offences, and looks for no remedie.

Seventhly, *A well grounded Christian* can withstand the bitter blasts and oppositions of this world: nothing could move *Paul* nor separate him from the love of God, but a weake Christian either is blowne away, or at the least shaken, with every blast; as it is in yong trees newly planted.

6. Signe.

7. Signe.

Eight-

Eightly, A grounded Christian beares with the infirmities he sees in others : he pitiest them, and helpes them if he can ; but judges not of them as those that are weake, who for the most part are captious ; you that are spirituall must restore (saith the Apostle) those that are weake with the spirit of meeknesse. Gal. 6. 1. So as it is the weake ones that are scandalized, and as they are soone offended, so doe they soone give occasion of offence to others, by their ill example ; but the growne Christian indeavours to live free from offence, in the least things hee is watchfull against Satans wiles.

9. *Signe.*

Ninthly, a perfect man doth most of all others see into his particular wants, and lookes hence after a further degree of grace : and therefore the Apostle bids such as are perfect, to forget things past, not to looke on those that are behinde, but to see what is yet before, to bee attained unto, and to presse forward thereunto.

10. *Signe.*

Tenthly, A strong Christian is of abilitie and indeavour, still to beget other Christians : Its the propertie of a growne creature, to beget its like, a weake Christian hath enough to doe to looke to himselfe ; there may be many more signes named, but these will suffice. Lets come to the meanes whereby we may grow to this strength and perfection.

Meanes unto
perfection.

I.

And first of all, we must know there must bee an order ; we are to grow in fundamentall graces in the first place, for we water not the leaves but

but the root of our plants, and the graces that are the foundation of all workes being gotten, and diligently cherished, the workes, which are but as leaves, will soone put forth. *The maine fundamentall grace of all is faith: which we are principally to looke after.*

First, in getting assurance of our salvation; to this end walke holily, for many live in sinnes against conscience, and so can have no assurance of the pardon of their sinnes, and how dead and blockish are they? *David*, though a man after Gods own heart, yet losing the comfortable assurance (by his sinning against conscience) of the pardon of sinne, thought Gods holy spirit had quite forsaken him, therefore he prays; *Take not thy holy spirit from mee, Psal. 51. 11.* Therefore labour for assurance of pardon of sinne, for where the soule is wounded with the guilt of sinne, it cannot enlarge it selfe in love, but is possesst with a fearfull expectation of judgement, but when the soule is assured of the pardon of its sinnes, it breeds love to Christ; and there its said of *Marie*, shee loved much for many sins were forgiven her.

In the next place, we are to labour for faith in the promises of the forgivenesse of sinne, and Gods goodnesse to us: that wee will give grace and glorie, and that wee shall want nothing, this will put courage into us.

And as we are to labour for faith, so also for love: which is cherished by meditation of

Gods mercies, and his love to us, and this will set us on fire in all good workes, and so much of this grace as wee have in us, with so much strength and intention of spirit shall wee endeavour to please God in all things: and this argument the Apostle used to stirre up the *Corinthians*, 1 Cor: 7. 1. *Having these promises, lets cleanse our selves from all filthinesse, perfecting holinesse in the feare of God.*

In the next place, *Whatsoever wee doe, lets labour to doe it with the best advantage:* labouring to practice and exercise as much grace, and as many as we can; as in giving, give in zeale to Gods honour, in love to mercie towards our brother that is in need, and in regard of justice, we owe it to him; God hath commanded us to give him, and he will reward it, for we lend to the Lord, when wee give to the poore. If we are to abstaine from any evill, we are to abstaine from it with a perfect hatred thereof, and consider how it will offend, it will breake peace of conscience, and dishonour religion, scandalize those that are weake, dishonour God, and bring shame to our selves: yea, wee must remember that the talents that God gives us do increase, in the use of them, the more we strive to doe things exactly, the more perfection we shall attaine to, in the use of performances.

Thirdly, *Let us not neglect little things either in good or ill:* omit no occasion of doing good, and take heed of the least beginnings of ill, abstaine

abstaine from all occasions and appearance of evil, for though in comparison they seeme small, they are of great consequence.

Fourthly, *Wee must keepe our affections to holy exercises and meanes*: for God workes by meanes; neglect none, for so much perfection thou losest thereby, and consider what meanes will fit our disposition when we are indisposed; are we dull in prayer? then reade; if that will not be endured, then use the communion of Saints, and still remember that we be not wearied with prayer, for God sends not his away empty, and that these things may be the more effectually, observe some motives to stirre us up.

And to this end, consider the priviledge of a perfect Christian; *He is as Mount Sion, which cannot be moved*: if wee tell him of death, its his hearts desire, tell him of afflictions he is resolute, he looks for them, he knowes he lives Gods childe, and so he shall die: when a weak professor, feares afflictions, feares ill tidings, feares death, and when it comes, seekes for comfort, and hardly findes it.

Secondly, a perfect Christian is a *beautiful example*, and makes others in love with Religion; he is throughly exercised and practised: the weakling is scandalous, makes men offended at Religion, soone takes offence, soone stumbles, and gets many knockes, so as his life is bitter.

Thirdly, the *perfect man honours God*, and gets him much glorie, by hearing, reading, praying, and such duties; now as parents love those

4.

Motives to
the use of the
meanes, and
unto perfection.

1.

2.

3.

children best that are most like unto them, so those whom the Lord findes like unto him, hee will make them more neere to him in likeness.

4.

Fourthly, *the perfecter a man is, the more neere communion he hath with Christ*, and hath the greater fruit of Christs love, and findeth peace of conscience, and joy in the holy spirit: to such as these, Christ hath promised to come and sup, and feast, and refresh with his graces, for even to this end Christ came, to make us holy and pure, that he might present us to himselfe a glorious Church, *Ephes. 5. 26. 27.* and therefore that Christ may attaine to his end in us, let us in endeavour unto perfection.

5.

Fifthly, *our estate hereafter should move us hereunto*: we looke for a new heaven, and a new earth, and we desire to be ever with the Lord, in that heaven wherein dwelleth righteousness, and therefore we ought to be diligent that we may bee found in him in peace, without spot and blamelesse. It is the Apostle *Peters* argument, *2 Pet. 3. 13. 14.* and therefore as many of us as be perfect, let us be thus minded, that we cannot goe farre enough, we must strive still on to perfection.

VERS. 15.

*And if in any thing yee bee otherwise minded,
God shall reveale even this unto you.*

ST. Paul aymes at the comfort of those that are weake, implying that every Christian stood not in this pitch of disposition with the Apostle, and yet they were not to be discouraged, God will reveale the same minde to them also in his time.]

In which words we may observe; first, that *some Christians see not so farre as others, neither at some times so well as at other times: but are like the man in the Gospell, they see at the first men walk like trees, and after see things more plainly. The way of the righteous shineth more and more, unto the perfect day as the light doth: (saith the Wise man, Prov. 4. 18.)* And as the Church grew to knowledge by degrees, so do we, for we first know things in generall; at the first, Peter knew not that the Gentiles should be called, *Acts 10.* And the Disciples were at the first weake, and subject to many infirmities, and therefore we must take heed of judging and censuring others, and also that we discourage not our selves, by reason of our weaknesse, God will in his time strengthen us, and it may be call them.

Secondly, *observe it is God revealeth this unto such.* It is God that must take away the vaile

first, *the vaile of the thing*, opening our understandings by reading and hearing, and thus the thing it selfe is made fit to be knowne, then he opens *the vaile of the heart* and affections, to imbrace and love the things. Its God that opened the heart of *Lydia*, *let us therefore beare with the ignorant*, though Gods time is not yet come, it may hereafter.

Secondly, *Ministers when they come to preach*, must pray that God would take away the vaile from the peoples eares and hearts: and people when they come, let them pray that God would open their hearts: and not come in the strength of their owne wit, knowing that God openeth and shutteth, none can open or shue till hee doth it.

In the third place, wee may observe, *that God in mercie will doe this for us*: hee will open our hearts; he will reveale, though not every particular truth, yet all necessarie trushes according to our estates: some stand in need of more than others, as Ministers ought to have more than people, and Governours are to have a larger spirit than other inferiours, yet all shall have sufficient.

Therefore for our necessities, let us goe to God, he hath promised to leade us, and with *David* pray; *Lord open thou mine eyes*, that I may see the wonders of thy Law: he hath promised to anoint our eyes with eye-salve, and in his office to guide us, he is our Prophet to instruct us.

In the next place, *observe that if any man be long to God, he must at one time or other bee thus minded as Paul was*: to hate all things as vaine, to strive on to perfection, to make conscience of the least offences, yea, of idle thoughts and words, of loose wanton behaviour, to know he is not perfect enough, vigilant enough, to look how farre hee is short of that pitch of perfection he ought to attaine unto, not to content himselfe that he hath out-gone others: these things they shall know either here in time of triall and temptation, or at the houre of death, when no man ever repented of his goodnesse or forwardnesse in Religion, nor of his care or constancie in good courses.

And therefore let us be stirred up to bee of the same minde now, and if any man shall think with himselfe, because God will reveale this, therefore he will neglect meanes, and stay till God inspires this minde into him; let such take heed, if they love goodnesse, they will set about it presently, but if they quench the good motions of Gods spirit, God will take his spirit from such. Beg that God would now change thee, for thou art not master of thy thoughts: if we now put off God till we die, its just with God to suffer us to forget our selves: let us bee well affected for the present, and though wee see not so cleerly as wee should doe, let us attend the meanes, and though we cannot grow in religion, yet let us not thinke it a shame, but allow and uphold such courses, else is our estate desperate.

Observe

Observe further, this *speech as its a discovery of a moderate spirit in the Apostle*, there are some graces that seeme in shew to crosse one another, as zeale and moderation, but they doe not, for zeale when it meets with a fit subject for moderation, can bee moderate: *Paul condemnes not, but hopes; and its an example for our imitation, love beares all, and hopes all: whiles God suffers, why should not wee suffer? Christs spirit will not breake the braised reed, in whomsoever it is: God hath a time for such as we condemne, even as he had a time for us, and therefore wee must use all meanes, waiting if at any time God will give us repentance. 2 Tim. 2. 25. Ministers must not be harsh with weake Christians, its Gods worke to bow affections, and not mans.*

And secondly, when wee have used all the meanes we can, *wee must depend on Gods providence*: and therefore we are to fetch grounds of toleration and patience towards others, from Gods love and wisdom, who reveales the seed sometimes long after.

The Papists, they checke us for want of meanes to reduce men into unitie, and to compound controversies, they brag of the Popes power this way, but its but a brag, for why doe they not conclude their owne?

They are farre more happie than the Church was in Christs time; hee sayes, *offences must come. Paul sees there must be errors*, hee could not compose all, God must reveale it in his time. But

But how doe they compose differences? by excommunication, imprisonment, and death, and this by the censure of an ignorant man perhaps, which is brutish and unfit for the Church of God. For our part, we want no meanes, but the effect or successe we must leave to God, we are not to force men tyrannically to our opinions in lesser matters, but leave them to Gods time of revelation.

And lastly, as this hope of revelation is promised, *so are wee to expect it and waite for it*: for to him that hath, more shall be given; and therefore let them that have beginnings of grace, bee comforted to walke on, and for those that are not entred, let them not be discouraged, God will reveale: But upon what condition, it followes:



VERS. 16.

Nevertheless, whereto wee have already attained, let us walke by the same rule.

THe word *Nevertheless*, some reade it *Onely*, as if it were a condition; but it implies both a precept and a condition, shewing that those that looke for revelation of further knowledge and goodnesse, they must walke according to that measure of knowledge they have. The word *Rule*,

implies in generall the Scripture; more particularly, a company of sound truthes, concerning faith, love, and hope. There is a great Bible which is the whole Word of God, the little Bible is the grounds of Religion, and these are not onely to be understood in the Booke, but comprehended and invested in our understanding and affections, and according to these we must walke. Truth is no guide to us being onely in the Booke, but as it is seated in the heart.

Doctrin.

But lets come to some observations; first, we may learne that God out of his goodnesse, *hath left to his Church a rule of faith and manners*: there is a rule whereby men must walk, otherwise should we be in a labarinth of errors continually, having no other light but this torch-light of Nature, to guide us in this thicke darknesse, wherein we are by nature.

The properties of this rule are divers; First, its a *fixt* and unchangeable rule, and therefore we must bring all to it, not it to all.

Secondly, *this rule is a perspicuous and cleere rule, thy word is a lanthorne to my steps, and a light to my pathes.*

Thirdly, *this rule is homogeneall*: all things therein are spirituall, all holy, all pure, and therefore when the question is about Religion, we must have recourse thereto, as the onely absolute compleat rule. And therefore we must know this rule, and then be led by it, for the word *Rule* implies, that there must bee a thing to

to be ruled, else what needs rule, or to what use should it serve? an instrument is in vaine without use: its true, many men make religion and Scripture, but a meere object of discourse. But their example ought to be no rule to us, if we looke to be saved, it must be by walking according to this rule, and therefore a Christian life is no licentious life, though hee be freed from the law, yet must he serve God day and night: therefore it is that the Christian prospers not, nor thrives in this world, because he will not lie, nor sweare, nor have a broad conscience, as the children of this world have, that take all occasion and scope to bee rich: but a Christian lives by rule, he hath little, and it is blest to him, for he looks at riches and profits of another kinde.

In the second place, wee may observe that a *Christian walketh by this rule*: he thinks it not sufficient to take a step, but keeps a right course stedfastly onward.

But how may this bee done? may some men say.

I answer, let us use the meanes; as first, *let us treasure up the word in our consciences*: let us get the rule within us, get the articles of faith, and assurance of the promises: and let this bee betimes whiles we are yong: its the ordinarie cry the Scriptures are hard, they cannot understand them. But whats the reason? they are bred up in earthly businesses, and are stuffed with them, so as they finde no place for the

How to walk
according to
the Rule.

I.

Word, and its a miracle to see men thus brought up, to live by this rule.

2.

Secondly, *when wee have once treasured up the knowledge of these things, wee must learne to apply them upon severall occasions*: for where no practice is, there knowledge is idle, and makes us worthy of more stripes, many have generall trathes in their mindes, but coming to apply them, they finde a great want. *David knew adulterie was a sinne, and Peter knew it was dangerous for a man to relye on himselfe, yet how foulely did they fall?*

3.

Thirdly, *let us compare our experience with our rule*, wee shall finde there is nothing therein but is fulfilled, that there is no suffering but for some siane or other, and that besides heaven hereafter, God rewards particular obedience here, with particular rewards, and particular sin with particular corrections, we shall know that his judgements are not scarcrowes, *the worke of the wicked is accursed, but it shall goe well with the righteous*: and by this meanes we shall bee encouraged to good, and scared from bad courses.

4

Fourthly, *bee inquisitive and watchfull over our particular steps*, take and heare admonitions and instructions, and bee inquisitive after them; those that are otherwise minded, no marvaile if they (like libertines) spurne again't all instruction and advice, and accordingly feele the smart of their wayes before they see it.

Fifth.

Fifthly, get a wonderfull jealousie over our hearts: wee often offend in thoughts and desires, which God the searcher of the heart looks into, and we must therefore be jealous of idle thoughts and words, not only of othes; for so an hypocrite may be.

But loose persons will say, O this is an unpleasant course, we must bid all joy farewell, when we come to this.

I answer no, the wayes of wisdom are wayes of comfort and pleasure, God approves of them, and our consciences will tell us so, and thereby will fit us for life or death, and will so settle us, that no estate shall bee unwelcome to us: and as *Psal. 50. 23. To such as order their conversation aright, God will shew his salvation*: and as in the text fore-going, God will reveale himselfe more and more, so as if we be faithfull and conscionable in little, wee shall have greater matters revealed to us; and and contrarily, if we be unfaithfully and carelessse, God will take from us the key of knowledge, and the use thereof, and will give us up to foule vices, even sinnes against nature, as he punished the Gentiles, and to beleieve lyes, as *Paul sayes 2 Thes. 2. 11. And will answer us as he did the Idolaters, even according to their multitude of Idols, Ezek. 14. 4.* So as would we have favour in our sinnes, and teachers that shall bolster us up in them, and not crosse our vaine courses? God will let us have our hearts desire, but we must know this is an unevitable

5.

Ob.

Answ.

way to a desperate estate, and therefore marvaile not so much at the loose liver because of his good breeding, for as they desire the ill, so they have and are justly punished there-with.

V E R S. 16.

Let us minde the same thing.

Doct.

OBserve here, that wee are not only to walke suitable to others, but wee must minde the same thing that others of our profession doe: So as this is a direction to concord, shewing that a *Christian is a member of Christ as his head, and of the mysticall bodie the Church*: faith ties him to Christ, love ties him to the body, so as he must walke with Christ, and also with the body, hee must looke to himselfe first, and then to the body: the ground of this union is laid downe here, to bee first an union of minde and affection, and this must bee in good, or else wee are brethiren in evill. Its no marvaile the world complains of want of love, when there is no agreement in the rule of our love; when there is no agreement in the objects of our love, its not riotous fellowship, but fellowship in the gospel that unites us, let us minde this same thing, and then we shall affect one another; and because our knowledge doth not extend to every particular alike, let

us agree in the maine points, and let not lesse things breake us off one from another. If wee did walke according to our measure of knowledge in those things wherein wee agree, betweene us and the *Lutherans*, would not bee that bitternesse of spirit that there is, all censures and distempers would cease, and its a fault in manie Christians, though bred up well in knowledge, yet being of a harsh spirit and nature, while hee walkes not according to the same rule, and mindes not the same things in the maine as hee should doe, he growes to be bitter, as for those that would be sincere, they must indeavour to bee united in one, as they have one God, one faith, one baptisme, for a Christian loves not to goe to heaven alone; and when he is there, he knowes he shall be one with Christ, and one with the holy Saints, and therefore will indeavour to be in perfect unitie here, considering there is no good he hath, but he enjoyes it as being a member of the body of Christ, he knowes its a horrible thing, that members of the same bodie should fall out one with another, and therefore what shall separate or divide us? *shall infirmities?* Alas, we are all sicke of this disease, *veniam petimus damusque*: are they too hot, we are too cold, why should we not stoope and yeeld? Christ he stooped from heaven to us. *shall errors?* why the time will come, God will reveale himselfe more fully. *shall sinne?* Wee know what the Apostle saith, *Gal. 6. 1.*
those

those that are spirituall must restore such with the spirit of meeknesse, wee must not cut off members for every sore. *Shall injuries?* Its the honour of a man to passe by such, doe wee looke Christ should forgive us, when wee will not forgive others? consider it is the practice of all holy men; *Paul* became all things to all men, if by any meanes hee might winne some. *Peter* received reproofe of him, yet fell not out with him: Somewhere are of such a perverse spirit, as if they see in any one any infirmitie, presently they breake out into these or the like words. I will not be of that mans profession; thus forsaking all the good in the holy profession, because of some weaknesse in the professors.

If they will needs be separating, let them separate from the world, from scandalous, carelesse, riotous persons; else Sathan rules in division, he knowes hee is best able to deale with them that are alone, and therefore drawes *Eve* from *Adam*, and one Christian from another, and so quickly overcomes them. If in companie one fall, another may helpe him up; if hee becold, another may warme him by exhortation and example.

Consider therefore *who are best minded, and minde the best things with them*: if we finde we have attained to a greater degree in grace than others, indeavour to bring them to us, *the Communion of Saints* is an Article of our faith, every one beleeves it, but few knowes what
it

it meanes, and therefore no marvaile they desire it not.



V E R S. 17.

Brethren be followers together of mee.



Hese words containe another exhortation, with a friendly compellation, which I passe over, having heretofore had often occasion to speake of it: the exhortation is to imitation of the Apostle, *follow me.* And because I cannot ever be with you, therefore follow those among you, that walke as I doe.

Whence wee learne, *that together with the rules of religion, wee must propound Gods graces in us, as examples for others to imitate*: and this arises not from pride, but from confidence of truth and holinesse in our owne hearts, and conversations, and religion maketh this a vertue and dutie, without which it were boasting: and so it doth make many things (of themselves not seemely) very fitting. *Dauids* dance was in worldly esteeme counted but folly, yet having respect to Gods glory is commendable; and *therefore we must not be captious*, when we see such things in others, that men ordinarily count indiscretion, but mark their ground, and by it esteeme of them, and accordingly fol-

low such. *Be ye followers of mee*, saith St. Paul, that is, observe what my doctrine is, and what I doe and acknowledge, follow and imitate me. The Apostles doctrine consists chiefly of three heads; whereof the first, concerneth our naturall condition, as *Rom.* 1, 2, 3. chapters, and *Ephes.* 2. And the second, concerneth our remedy by Christ Iesus, God and man being King, Priest, and Prophet, as in the *Heb.* And the third, the maner how Christ is become ours by imputation, and is laid hold on by faith, which is given to us by God, who being unchangeable and true, we persevere in this rule and course of obedience, by the mercies of God, though with many combatings and strivings, even to fulnesse of glorie. The Apostles example see in part in this chapter, in holinesse of life, and death to sinne, and esteeme of the goods of this world as base. In the *Acts* see his paines in the Ministerie, his calling, his heavenly and holy mind in the next verse.

And therefore, *let us reade these often*, and consider them: they are an excellent glasse, that will transforme us into an holy forme and fashion; many things there are in him that are extraordinarie, and not imitable, he wrought in another calling for his living, he was an Apostle, had extraordinarie gifts by revelation, and indeed not so much by studie, as the Minister of the Gospell now, to whom God gives gifts, but in the faithfull and painfull use of the meanes, and therefore are they not bound
to

to imitate the Apostle in this thing, as in other things which he did as an Apostle.

But to proceed to particulars; imitation implies four things:

First, *a doing that which another doth.*

Second, *a doing it in the same manner.*

Third, *a doing thereof grounded upon the same affections*: not as in a stage play, where hee that acteth the person of a King, is often a varlet, but it implies such an imitation as is in a childe, that indeavoureth to belike the father in disposition, as well of minde as of bodie.

Fourth, it implies a doing, *studio imitandi*, with an earnest desire to be like him, for he that doth that which God commands, and not as expressing his desire of imitation, he is no follower, and therefore in all our actions wee ought to desire to be like God, and indeavour to expresse in action, what we desire, and to this end wee are to search for examples and patternes in the Scripture, for those that are more excellent; for the most excellent in all kindes, are the best rules for others: and because in many things we offend all, let us follow the examples of men no further than they follow Christ, 1 Cor. 11. 1. And it was one end of Christs incarnation, that he might be an example unto us. *As I your Lord and Master have washed your feet, so ye ought to wash one anothers feet, and learne of me, for I am meeke.*

Hence we may gather, the ground why we have not only rules in Scripture to live by,

Wherein imitation consists.

Why examples are laid downe in Scripture.

but also examples. For first, they shew that *the things commanded are possible to bee done.* Then they shew us the *way and meanes more plainly*, how to doe them. Thirdly, they shew *how gracefull & acceptable they are when they are done.* So as the Scriptures are not penned altogether in a commanding fashion, but have mingled sweet alluring examples: for there are foure wayes of teaching; rule, reason, similitudes, and examples. The two former injoyne, but workes not on the affections; similitudes are but slight, onely examples conformes us in a most sweet alluring manner.

W^o, I.

And therefore wee ought to be exemplarie, *as to follow others, and especially those that are above others*: they should be burning and shining lights, as starres giving light to passengers in the darknesse of this world; to this end observe some meanes. And

1. Dir.

First, reverence not onely the eye of God, but of weake Christians, *Maxima debetur pueri reverentia.* We are to be awfull of our carriage, that we may give no ill example to them: and to this end we are to know that wee shall give account for those sinnes, that wee either cause or suffer others to fall into, if wee may hinder them; give therefore no offence or scandall to the little ones.

2. Dir.

Secondly, *Labour to denie our selves in liberties*: especially when we are in the presence of such as will take scandall, and to this end labour for the grace of love, which will cause

usto indure much, and put up many things which we count injuries.

Thirdly, *in our carriage wee are so to demean our selves, that wee shew wee value, esteeme, and respect those with whom wee converse:* for else our actions being visible to others, they will seeme to be done out of a selfe respect, and so will not affect or worke on them. Grace will teach us to honour the meanest, as those that may bee deereley beloved of God, who also may excell us in many excellent qualities, and in some kinde of grace may also goe beyond us.

Secondly, *if wee be bound to give good example, then wee to the world for offences,* what shall become of those who wound and vex continually the hearts of those with whom they converse? Many are in hell, *propter alienum peccatum.* In the eyes of God, who knowes the heart and intentions, sinne is committed before it be acted: and therefore its all one, whether thou committest it or not. But its not thus before men, for when it is committed it turnes to scandall, and opens the enemies mouthes, and grieves the spirit of God in his children, the Prophets complaine hereof, and wee may observe God correct his children most, to keepe them from scandalizing others, and that others may beware of scandall: so *Dauids* sinne was pardoned, yet because hee gave scandall the childe died.

3. Dir.

Vse 3.

Thirdly, as wee must give good example, so wee must indeavour to take good from others example: and to this end;

1.

First, wee must eye them, and prie into their actions; for this end hath God left us a continuall succession of examples.

2.

Secondly, we must eye them not to observe their weakneses, to uncover their shame; for this is a poysonous disposition, proceeding even from the divell: neyther are weeto observe them, thereby to take libertie, to the flesh from their ill example; but wee are to eye them as we view glasses, to deck and adorn our selves by them, and to compose our selves in a good course.

3.

Thirdly, in imitation we are to observe the best, and the best of the best, and not to compare our selves with those that are inferiour to us: for he that thinks himself good by comparison, he is not good, as a runner will not conclude he runnes swiftly, because he hath outrunne a lame man. And therefore St. Paul sayes elsewhere, *Breshren follow mee, as I follow Christ*: propounding to himselfe the most excellent patterne of all, *Christ Iesus*. Contrariwise he blames the *Corinthians*, because they measured themselves by themselves, 2 Cor. 10. 12.

4.

Fourthly, wee must learne truthes before wee practice, for the best have their blemishes: so that wee must learne to know how to avoid them. The Papists urge us with the succession and

and universalitie of their Church. No say we, it is the doctrine that must trie the Church; whether it be true or false; for men are *Mensuramensurata*, its the doctrine is *Mensuramensurans*, the measure measuring, whereby our actions ought to be squared and framed aright. The Papists urge us with an implicite faith. Alas, what example? what imitation can there be, when they know not what to imitate? they know not what the Church beleeveth, and yet they must beleve as the Church beleeveth.

Papists

Fifthly, *wee must labour to have soft hearts*, sanctified with grace and molified, for a stonie hard heart will receive no impression, and to this end are wee to use the meanes, to imbrace the word, to receive the Sacraments, and to pray that God would open our eyes, and soften our stonie hearts.

5.

Sixthly, *wee are to looke to everie one that hath any good thing worthy of imitation*: as those that delight in gardens, where they heare of any choise flowers, they will have a slip for their owne garden: thus it should bee with us, where we see any flower of any grace, get that and place it in our owne gardens; in every Christian there is something imitable, and something that may further us: and therefore this Apostle longed to see the *Romans*, that hee might be comforted by their faith, 1 *Rom.* 12. It is with the Church as with the firmament, ever some are rising and some are sitting, let us looke

6.

looke to the starres of our time, and walke by their light. It is not enough that wee can commend the Martyrs, for that is ordinarie, as it was with the Iewes in *Matth. 23. 29.* though they builded the sepulchres of the Prophets, if they had beene alive, together with them, they would have persecuted them, and therefore Christ saith, *they killed the Prophets.* And the ground of it is, because it is a dishonour to God, not to take notice of his goodnesse and glorious graces in others, and therefore if the starres doe praise him, surely these starres must much more set forth his glorie, that being of themselves sinfull wretched men, by his power are made glorious lights for others to walke by.

And in the seventh place, in things whereof there is no certaine rule to direct us, wee ought to imitate the example and custome of the most holy and sober sort. As in apparell much question is what sort, what fashion is most to be imitated, let the most sober and moderate of thine owne rank be guide unto thee. Its singularity to differ from such, with a desire to be noted, and it fauours of pride, and such shall be condemned by their examples, even as *Noah* condemned the old world.

For use of all this, learne hence what is the best succession, that is the best and surest note of succession, which is both in doctrine and example; locall succession is nothing, they are the children of *Abraham*, that doe the workes

workes of *Abraham*; they are Iewes which are Iewes inwardly in the spirit: the Papists they cry out against us we have no succession; but it is they have no succession, their doctrine every where crosses the doctrine of the ancient Church of *Rome*, their practice is without president, what president have they for rebellion? for their equivocation? and the like; they follow indeed, but as corruption doth generation.



VERS. 18.

For many walke, of whom I ha'ue told you often.

THese words containe, a reason of *Pauls* exhortation; and from the connexion wee may observe, *that where truth is, error is*: where wheat is, there are tares; walke as I doe, for there are many with whom yee converse, that walke as enemies to the crosse of Christ. Our enemies tell us, because of our errors wee are not the true Church, they may better conclude contrarily, that because we have some few errors, therefore there is a true Church amongst us, where truth is there will be opposers; and therefore we are not to be scandalized hereat: the skill and courage of a Christian, is seen most

A a

where

where truth is in danger, as the goodnesse of a Pilate is seene specially in a tempest.

The Papists will not have the Word read in the vulgar tongue. why? because they say many errors will thence arise, while the common people understand it not. They may as well argue, because there is much deceit, therefore I will not buy nor sell. *St. Paul* was of another minde, he would preach at *Ephesus*, for a great dore and effectually was opened, though he knew there were many adversaries. *1 Cor.* 16. 9.

In the next place, observe he saith many there were, meaning of the better and more eminent sort, that is of teachers: a pitifull thing, that in the golden times of the Church, the chiefe leaders of the Church should be mislead, and therefore we are not to wonder that we should finde it thus, and therefore wee must not bee scandalized by the multitude, one *Micaiah* is better than 400. false Prophets, and therefore we must not number the followers, but weigh them aright,

To proceed; he saith there are many, he nameth none in particular, yet no doubt but noted scandalous persons, may and ought to bee particularly named, that others may take notice and heed of them; yet this must bee warily done. The Apostle curses the Copper-smith, but onely names *Demas*. Those that are weake, must be gently touched, those that are obstinate and scandalous, must bee plainly made knowne,

knowne, and this draweth some of our writers particularly to lay open the vices and falsehoods of those that are obdurate, and therefore we must not take scandall thereat, it arising from a zealous care of Gods Church, not of malice.

In the next place, *he saith hee told them often the Apostle was affectionately bent for their good* : and therefore to write the same things often to them, it was not greivous to him, seeing to them it was safe; for the nature of man is very dull in conceiving of things that belong to salvation, and their memories are but brittle. If therefore we doe often inculcate and lay open the danger of that whorish Religion, long since condemned, it must be well taken in these times, especially wherein men are so secure, daring to venter on any thing, yea to goe to their Masses, upon pretence of their strength, that they can come away without being defiled.

V E R S. 18.

And now tell you weeping.

AS if he should have said, if nothing else will make you beware, yet let my teares move, my teares proceeding from griefe, and compassion of the miserable estate of such Teachers, and of such as are led by them.

Affections therefore are lawfull, yea necessarie in Gods children: all actions in Gods worship are esteemed according to the affections that they are done with: we are as we love, not as we know, what is the life of a Christian, but the performance of things with courage, delight and joy? and therefore the strongest Christians have strongest affections; for Religion doth not harden the heart, but molifies it, and regeneration doth not take affections away but restoreth them sanctified and pure.

But to come particularly to the matter here; he is compassionate, and so compassionate, as his natural constitution will admit, he expresseth this with teares: which ariseth from griefe for something within our selves, or by reason of sympathie with others, for some danger that they are in, or like to fall into.

Reason, 1.

The reasons hereof are, because they are led by the spirit of Christ, who was all made of compassion: for he wept for his friends, for Lazarus, and for his enemies. O Ierusalem, Ierusalem, how often would I have gathered you, and you would not: hee was tender in bearing the infirmities of his weake Disciples, and of weak women, his compassion was such, as drew him to the lowest degree of humiliation to free us from danger.

Reason, 2.

Secondly, the Saints have cleere sanctified judgements, to apprehend true causes of remorse: they know what danger is, as Paul saw here that the Sheepe were in danger of wolves, and saw

saw the danger so much the greater, by how much they saw not the danger they were in.

Thirdly, *the Saints have their hearts broken with sense and feeling of Christs compassion in their hearts, and so are molified, expressing it outwardly towards their brethren*: contrarily, the wicked never felt any remorse or pitie of Christ in them, and therefore know not what compassion meanes, so as their mercies are cruelties. Use this as a note, whereby we may discern of our Christian estate, for surely where there is no compassion, there can be no excellent estate.

Reason. 3.

Againe, from the Apostles object of compassion and weeping, observe; *that spirituall euill and danger is the most proper object of Christian compassion.* Paul he pitied not himselfe because of his fetters he was in, but it was the bonds of sinne made him cry, *Oh wretched man that I am, who shall deliver me from the bodie of this death?* and good reason, for these spirituall evils of error in judgement, hardnesse of heart, securitie, seared conscience, and the like, they leade us the assured way to damnation, as it is said in the words following, *whose end is damnation.* Contrarily, outward crosses being sanctified to us, they bring us to heaven, as it is 1 Cor. 11. 32. *Wee are chastened of the Lord, that we should not bee condemned with the world.* For those crosses are occasions of good affections, purging the heart from deadnesse and fleshly trust, they draw us to God; and

Popery

therefore spirituall danger, is the proper object of pitie. It is *otherwise with us*, wee lament Christian blood-shed; but how many soules are carried into error dayly, turned to Poperie, and no remorse, no pitie. There is great need thereof both in the Magistrate and the Minister, that they should bee moved to provide remedies against such mischiefes.

And let us be farre from *envying such as are in ill courses*, let their outward pompe be never so great, rather lament their miserie: alas poore soules, how are they hurried, nay doe willingly runne to destruction, while they are blinded with those idle shewes of vanitie.

But much more *miserable is their estate that draw on others to mischiefe*, that are brethren in evill: what other end can they looke for, but to bee as tares bound up, and cast into the depth of hell, being guiltie of as many mens deaths, as they are of ill examples in their passed life?

But for our selves, *let not our soules come into their secrets, lets mourne at the lewdnesse of some, and the danger of all*: and to this end, let us consider duly of the afflictions of *Ioseph*, taking heed of sensualitye, which as *Hosea* saith, taketh away the heart. *Hos. 4. 11.* *Moses* saw the miserie of his brethren, and pitied them; so should we consider of the danger of Popery, of Schisme and rebellion, and this will breake our hearts, and cause us with *Jeremie* to mourne in secret for the sins of the times. *Ler. 13. 27.* *hanc*

VERS. 18.

They are the enemies of the Crosse of Christ.

IN these and the following words, is a description of these inordinate walkers, which the Apostle speaketh of, they are described by their disposition: First outwardly, *that they are enemies to Christs death.* Then inwardly, *their bellie is their God, they glorie in their shame, and they minde earthly things.* Then by their end, which is *damnation.* They are pointed out and described to us, to the end wee might take notice of them: *by the Crosse* is not meant the *signe of the crosse*, as the Papiests fondly imagine, but *Christs death on the crosse*, whereby was made satisfaction, and redemption, and reconciliation.

The enemies of this crosse are: first, such as added thereto the ceremoniall obedience to the law, and their owne satisfactorie workes.

Secondly, such as are carnall, denying the power of Christs crucifying, in not crucifying their affections.

Thirdly, such as could not indure, or suffer for the testimonie of Christs crucifying, and therefore to avoid persecution, *they pressed circumcision with Christ, and so were enemies to his crosse: Gal. 6. 12.* Such were the enemies thereof then, and such have wee now of the Papiests, let them brag never so much of their esteeme and reverence they give to the signe there-

Who were enemies to
Christs crosse
1.

2.

3.

Papiests

thereof, while they seem to kisse it, they betray it *Indas. like.* For while they teach merits, satisfaction in purgatory, indulgences, & the like; they make the crosse of Christ of none effect, whic his onely and wholly sufficient in it selfe.

And whereas they say they doe adde, they take nothing from the sufficiencie of Christ;

I answer, circumcision was added here by these, who are notwithstanding condemned: for as to joyne poyson with wholesome meate takes away the nourishment of the meate, so if we be circūcised, Christ shall profit us nothing, and grace is no grace, where there is merit. *Rom. 11. 6.* Againe, consider the equitie thereof in naturall reason; can it be thought likely, that God should become man, to doe any thing which lies in the power of man to patch up and make good or else its unsufficient? shall finite corrupt man be able to make an infinite worke perfect? no, God will not give his glorie to another, and will he part with his glorie in this great worke? which propoundshis glorie as the maine end thereof? *Ephes. the 1. 6. and 12. verses.*

4 Fourthly, there are another sort of enemies, such as cast not themselves on the meritts of Christs crosse, those whose consciences were never convict of sinne: abundance there are, who glorie in their proud presumptuous swaggering courses, shewing that they are either blinde or starke mad; they wilfully runne to perdi-

perditio, they will not heare nor be controuled. *Others that see their fore-passed life how wicked it hath bin,* they are so far from casting themselves on Christs merits, as they despair, & grow more & more obstinate therein, even to their own destruction, either by not seeing the merits of Christ, or through want of confidence on the, though they see his righteousness to be above their sins: and some are so detestably wicked, as because they see no salve for them, they run desperately into a custome of sin, & continue therein to their death. As we would desire to avoid this fearefullest state and condition, so let us take heed of custome of sinning, for that wil make us senselesse, and will move God to give us over. And therefore let us take heed that we receive not the grace of God in vaine, it being so freely proffered to us. And to *this end, know that so far as we suffer our lusts to over rule us, & we not crucifie them so far we are enemies.* For while we know and consider Christ, as crucified for our sins, it will make us (*if we have any grace*) think of sin as of a thing that deserves to be crucified, and hate that, that caused the death of our deere Saviour, for they were the cruell tormenters of Christ. And if we embrace Christ, we shal have the same affectio to sin that *Christ* had, for *Christ* wil not lodg but in a hart humbled for sin. And the estate of those men is miserable, that are so farre from crucifying lusts, as they thrust themselves upon all occasions of temptation and sinne, and esteeme them as their onely ene-

Bb

Gal. 5. 4.

mies,

mies, that tell them of their unchristian courses: Surely, however they may daube for a time, yet their outward profession will never administer sound comfort to them, but they shall finde bitterness at their latter end.

3.

There are yet another sort of enemies; namely, such as will indure nothing for Christ: who notwithstanding bore his crosse, and bids us take up our crosse of reproach for religion: some will indure any paine, travaile, danger and watchings for riches or ambition, but dare not speake a word, or appeare in Christs cause, are not these enemies? Shall Christ out of his love come from heaven to the basest abasement for us, and shall not wee indure for a while here, seeing it is also for our owne good, and we are gainers thereby, and considering that Christ called us to suffer? for while wee live here, and imbrace true religion, there will ever be a crosse and shame in the world, accompanying the profession thereof, if it bee sincere.

Preachers therefore that preach not Christ plainly, and boldly, and hearers that cometo the hearing of the Word rather for Rhetoricall flourishes, witty sentences fit onely for discourse sake, even thus farre they are enemies. For if Christ bee not preached mainly and chiefly to this end, to amend the lives of men, to winne soules to Christ. And if men (comming to heare) come not even for this end mainly, to be bettered in their salvation, to bee strengthened in grace, they

they shall be damned as enemies for this; that the meanes of salvation they prophane and despise.

And therefore, let us abase our selves for our sinnes, and magnifie Gods goodnesse, in affording meanes of salvation. Labour also to shew how wee profit by suffering for the Gospell, and count it an honour, and rejoyce that wee are worthe to suffer for Christ, labour to overcome the world and our lusts, and to honour Christ even in his meanest children: If the love of Christ will not constrain us, no motives will draw us.



V E R S. 19.

Whose end is destruction.



He word signifies a reward, and is translated, and taken often for an end; because reward is given at the end of the worke: and thus is salvation called a reward for goodnesse, because it is given at the end of a holy life. The other word signifies damnation or destruction, which implies all things tending to, or accompanying the punishment of a wicked life: and the connexion of these words with the former, may be thus framed; hee that is an enemy to the cause of life, is an enemy to life, but those that are enemies to the crosse of Christ, are

enemies to the cause of life, and to that which saves them; and therefore they must needs be destroyed: this made the Apostle judge of them thus, and withall he saw they were void of grace, and were incorrigible: and from hence we may inferre,

That we may in some sort judge of the spiritual estate of men, even while they are alive: for as Astronomers can judge of eclipses, and statesmen of the continuance or danger of the state, and Physicians of the event of diseases, by the course of naturall causes; so in religion, there are predictions on good grounds, what will follow of ill courses, tending to damnation.

A threefold
judgment.

I.

But more particularly, there is a three-fold judgement.

First, one by Faith, which (concerning our selves) brings certainty, and so wee are able to judge of our selves.

2.

Secondly, there is a judgement by fruits, comparing mens disposition and state, with their fruits, and so wee say, if men walke riotously, we can inferre, surely he is in no good estate: *by their fruits shall you know them*, saith Christ.

3.

Thirdly, there is a particular revelation of Gods spirit, this the Prophets and Apostles had, but now we have no such rule; yet by the fruits and course of men, its an easie matter to judge, what the end of those men will be, following those courses; for Gods word is the same

same now that it was then. Indeed, when wee judge men in things indifferent this is rash, and condemned by the Apostle. *Rom. 14.*

For Use hereof, *let us learne to judge our selves*, and know if wee breake wilfully the knowne rules of salvation, we are in a fearfull estate. And we should also *submit to the judgement of Gods ministers* while we are here, and amend, for else looke assuredly for the sentence of death hereafter, from God himselfe, when there will be no revoking thereof. For though punishment may be deferred a while, yet assuredly it shall not goe well with the wicked (*Eccles. 8. 13.*) at the last.

In the next place observe, *There is an end to every way*: for it is taken for granted that they have an end, and surely wee will not, nor cannot be alwayes as we are, wee are labourers, and there is a time of payment of our wages. And therefore wee should looke whether our wayes doe tend, there will bee an end of this life, but damnation shall be without end. We should also *bee inquisitive to see if wee be out of this way*, that we may be reformed, for these worldly pleasures must end in eternall vengeance, and this life is but a way to that end.

And in the third place learne to bee patient, when wee see the wicked runne on in a broad high way, what though they be admired here, and lifted up, they are but condemned persons: and therefore enviethem not, seeing we would be loath, upon serious deliberation, to change

estates with them. Observe wee further from these words, *that God will judge eternally, not onely for grosse scandalous sinnes, in the course of our life, but even for errors in judgement.* For wee must judge aright, as well as affect aright, and God hath no service from corrupt judgements. Those that joyne mans merits with Christs merits, they cannot relye on God alone, neither can they rejoyce in Christ, Christ hath but halfe of them: therefore let us keepe the virginie of our judgements, prostitute them not to lyes, but reserve them chaste and pure to Christ.

And secondly, take we heed how wee converse with such as are of corrupt judgements, they are Gods, and Christs enemies, and will labour to bring us into their wayes, and then assuredly let us looke for their end. Its reason that those with whom we converse here, wee should converse withall hereafter.

VERS. 19.

Whose God is their belly.

THese words, doe partly shew the inward disposition of these men, by *Bellie*, in this place hee meanes in generall all contentments, and worldly pleasures, whereof these Teachers being satisfied, they lived at large, and at ease.

But

But how may they be said, *to make their bellie their God?*

Quest.

I answer we may be said to make any thing our God. First, *when we count it one*, as some of the Papists have esteemed of the Pope, as of an essence betweene man and God, and some Emperours have required themselves to be so esteemed, and adored as a Dietie.

Ans.

Secondly, when wee give such affections to it, as are onely due and proper to God, as to trust in it, to repose content in it, to joy in it, and so is that sentence true, *amor tuus, Deus tuus.*

2.

Thirdly, when wee use actions of invocation and adoration thereto: and thus the Papists make Saints their God, attributing such power in working to them, as is onely proper to God.

3.

Fourthly, *when wee bestow all labour to give satisfaction thereunto*: for explication, these men gave the intention of their most inward affections, to procure content to their lusts, all their labour was to this end, and so quieted themselves in the injoyment of them, and as they made their *bellie their God*, so their belly acted the part of a god, in giving them lawes, bidding them to doe, proiest, devise this or that, undermine such, and grounding them in this first fundamentall law. Thou canst not live long, neither wilt thou live well therefore while thou livest live for thy pleasure, take thy ease, and from thence inioynes them to use all meanes thereto, take all acquaintance, undermine

4.

mine all that crosse thee: and all to this end, that thou maist have thy ease.

As it was then, *so now is it with the Papists their successors*: all the differences in Religion betweene them and us, are by them grounded on the *bellie*, that is the Monarchie of the Pope, and worldly pompe, and Masses invented for idle Priests, latine prayers, little or no preaching, onely that the people being ignorant, they might more easily command them. If their errors were not invested in gaine, wee should soone accord, their worship, especially the manner thereof, onely to delight the sense.

And among our selves, many are not wanting that make profession of religion, but denie the power thereof: so long as religion and outward content doe meet, and when Religion brings preferment, all will be religious, for they live by no rules. but those that their lusts prescribes, morning and evening taking care for the flesh, how to bee rich, how to live at ease, and for this will sell their birthright in happinesse, refusing the Word, refusing good companie, yea heaven it selfe. And this justly comes as a iudgement for mans first rebellion, when men will not serve God as they should, they are justly given over to the service of those that are no Gods.

Quest.

But it may be asked, may wee not seek to content our flesh?

Ans.

I answer, wee may respect our bodies, and there

there is a due honour that belongs to the outward man, but we must so seeke for them, as in the first place and principally we seeke the Kingdome of heaven, and it's righteousness, and then God hath promised to cast these things upon us. But when wee breake order and measure, being first and principally carefull for our lusts, the diuell knowing our haunts offers baits fitting for our humours, and wee like filthie swine deuoure our owne destruction.

And therefore to avoid this, let us set the feare of God and damnation before our eyes, and if we use not these things moderately and soberly, let that in Rom. 8. 13. be as a flaming sword to keepe us from the way to destruction. If we live according to the lusts of the flesh, we shall die; and therefore, as strangers and Pilgrims let us abstaine from fleshly lusts, which fight against the soule: against our comfort here, and our happy estate hereafter.

Secondly, let us avoid the companie of condemned persons, but looke on them with a kinde of horreur, and detestation of them, and and passe not for their wicked censures, their end is damnation, and their bellie is their God.

But because the best are drawne away by these pleasures, let us observe some directions;

And first, let us see the reasons why we are thus inueagled with them.

First, these earthly contentments are present to our sense: the other onely are present to

Reason. 1.

faith, which the carnall man lookes not after, neither cares for.

2. Secondly, *wee muste up our selves in an opinion of the necessitie of these things*, seeing the present use of them, and wee see no present use of those better things.

3. Thirdly, *these things are bred up with us, and wee are acquainted with them from our infancie*: and so they pleade prescription, and when we are thus taken up before, Religion comes after, and very hard it must needs be, to keepe our mindes lifted up, and yet is it most necessarie to be, for lusts doe drowne men in perdition, 1 Tim. 6. 9.

Helpes:

1.

But for helpes in this estate of ours, observe first, *with due consideration, the nature, dignitie, and excellencie of the soule*: that it is a spirit of an excellent beaurie, adorned with understanding and judgement, not made to cast off the crowne, submitting it selfe to the rule of every base lust, which indeed is the onely happinesse of the beasts, nay if happinesse consist in pleasing the senses, beasts are more happie than we, for they have neither shame without, nor conscience within, to disquiet them in the injoyment of their pleasures.

And know also that this bodie of ours, being of that excellent temper, is a fabricke which was not made onely for to be a strainer for meate to passe through: The qualitie of the braine in man, the structure of the eye, doe testifie man was made for divine meditation,

to contemplate of the workes of God, which it doth behold with the eye, as through a glasse.

Secondly, *wee must know, by giving our affections to these things, we are made like the things we affect*: for the soule is placed in the middlest, as it were betweene heaven and earth, and as it affects the one or the other, so is it fashioned; if we love the flesh we are flesh, if wee follow the spirit, wee are transformed to its likeness.

2.

Thirdly, consider that God is better than the worshipper, else is hee mad that will worship it; but the bellie is baser than our selves: reason teacheth us the pleasures of this life end in death, when our soules must still continue after all: now to seeke such pleasures as cannot continue with us is madness, as appears even by the light of reason: and therefore are of more power with naturall men, than pure religious truthe, but for those that are called; The Scripture puts them in minde of the last day of judgement, and telles them that they are made for heaven: and such are therefore to set their mindes on things which are above, where Christ sitteth on the right hand of God; Col. 3. 1. and when they begin to grow worldly, and to follow their belly, it calles them backe with a, *but know for all this, God will bring thee to judgement*: which duly pondered, cannot but be as a hooke in our jawes, to bring us back to a more diligent watch over our wayes.

3.

VERS. 19.

And whose glorie is in their shame.

A Second part of the inward disposition shewing, that they glorie in that which brought shame to them, for circumcision was a ceremonie given to the Church when it was but in the infancie, and for them that were borne in the strength of the Church, being well growne, to glorie in such beggerly rudiments was shamefull; in the words, first consider the affection, second the object or end: for the word implyes both: and in the first consider the sinne, then the cure.

The sinne that is reprov'd in them, is *vaine glorie*; that is, glorying in a thing not to be gloried in, and it is ground'd upon pride, which is a desire of excellencie in vaine things, and it is for the most part in vaine in judicious men, who ordinarily doe glorie in things that tend to shame. These *Philippians* saw that *Paul* was now committed, the doctrine hee taught they thought was not good enough, they would be wiser than he, and of deeper reach.

And thus even within the pale of the Church, what a scandall is it that men should glorie in a *gracelesse grace of swearing*? filling up rotten discourse, with new devised othes. And others glorie in their foolish (conceited) *gallant apparell*, which was for no other end, but principally to cover shame, is not this to glorie in shame?

shame? And much more those, that blaming (as it were God) for making them no fairer, will mend the workmanship of God by painting: these while they seeke to keepe outward blemishes from the eyes of men, doe discover to the whole world, that they have a spotted rotten heart within them.

And indeed, it is too common for men ill-bred up, to thinke admirably of themselves, when all their courses are meere vanitie: He is the onely man of accompt, that cannot put up a crosse word without bloud: is not this to glorie in shame? when as its the glory of a man to passe by an offence, and they are the best men, that can overcome themselves. And as helpers on of this vaine boasting, we have a generation of ignorant unsetled understandings, that admire at such shamelesse boasters, and so are causes of strengthening such in their vain-glory, such are flatterers of great men: let them remember what is denounced against such, woe be to them that call evill good, and good evill.

In the next place, shame is not onely the object of vaine glorie, but the end: they that are vaine-glorious, shall bee brought to shame at length: thus is it sayd of Babylon in Esay, and mysticall Babylon in the Revelations: Though she say I sit as a Queene, and shall see no mourning, yet shall her plagues come in one day, death, and destruction, and mourning. Isa. 47. 9. & 51. 19. Revel. 18. 8.

*Mysticall
Babylon*

For God hath knit vaine-glory and shame, a punishment proportionable and fitting to the sinne, and striking the offender most neere even to the heart and thus did God meete with *Achitophel, Absalom & Haman* they fought vain-glory, and their ends were shamefull, & such shall be the end of all such, as boast that they can doe mischief like *Doeg*: *Psa. 52.* And the righteous shall see, and feare, & laugh at them.

For use to our selves, therefore *let us take heed of this sinne.* For by nature, the best of us are subiect to it, we are all inclinable either to glory in such things as we should not, or to receive glory from such things as wee ought not, or else to glorie after an inordinate manner, and in that measure we glorie amisse, in that measure wee consult shame to our selves: glory we may, but it must bee well grounded, and in a right manner.

And to the attaining thereto, we must *first labour for a sound knowledge of God, and for a sound dependance upon him in all things, and also labour for to see our owne estate, and our many wants.* for wanting this knowledge, men glorie in merits while they live, but when they die they grow ashamed of their courses, and blinde judgement, for while they live, they judge of themselves by their owne conceipt of themselves, which is grounded either by comparing of themselves with those that are worse than themselves, as the Pharisee, that thanked God he was not as the Publican: or else upon the con-

concept that shallow persons have of them.

But these are not rules for us to follow, look rather what sayes the humbled conscience, what sayes Gods Word and his Iustice, and take example of the Apostles and holy men of God, that gloried in the Lord reconciled to us in Christ, *who is made to us wisdom, sanctification, and redemption.* 1 Cor. 30. 31. Rejoyce that our names are written in heaven. Luke 10. 20. Rejoyce that we understand and know God to be just and mercifull. Ier. 9. 23. 24. Glorie in the testimonie of a good conscience, that we are true Christians, though but weake: 2 Cor. 1. 12.

Secondly, *we should be content with the judgement and approbation of God, and hearken to the admonitions of his Ministers,* and care not for the censures of the world.

Thirdly, *take wee heed of the first beginnings and motions of sinne:* at the first they are ever modest, the worst man that ever was, was not shamelesse in sinne at the beginning, but giving way to sinne by little and little, loses all shame, and causes at last corruption in judgement, and justifying a mans selfe in wicked courses; pleasures, riches, and such things, they are like a vizard, onely an outside of beauty, or like one that vaunteth himselfe hee can act the person of a King, but is in himselfe a bondslave: they act their parts here on this worldly Stage for an houre, and leave all their followers in eternall bondage for ever. Therefore

Remedies against vaine-glory.

1.

2.

3.

forelet us not bee ashamed for Christs cause, but stand out, labour for sinceritie now, and wee shall have glorie hereafter, which as the light, shall increase, when as the candle of the wicked shall be put out.

VERS. 19.

Who minde earthly things.

TO *Minde*, in this place is taken largely, to thinke upon, remember, desire, joy, and to have all the soule exercised. *Earthly things*, that is lusts of the flesh, lusts of the eyes, pride of life, pleasures, and profits, and honours: which are therefore called *earthly*, because they are conversant about earthly things, and because they make their followers *earthly minded*: and lastly, they are called *earthly*, in opposition to those that are *heavenly*: and thus in particular, those that minde honour are ambitious; those that minde riches are covetous; if pleasure then they are voluptuous, and all of them are earthly. For as the Ocean is but one, and yet divers parts thereof have severall names, so worldlinesse is but one sinne, yet having many kindes, it hath also divers names.

The observation that hence we may gather, is, *that the earthly disposition and minde, is the temper of that man, who is in the estate of damna.*

damnation: for the minde of such doe shew a dead soule, estranged from the life of God: so be carnally minded is death, saith the Apostle, Rom. 8. 6. For a man lives as hee mindes and loves.

Secondly, earthly disposition is opposite to God, so *Rom. 8. 7. The carnall minde is enmitie against God.*

Observe we further, the Apostle describes not these by any notorious grosse scandalous sinne, but by the inward disposition of the heart, for outward actions are onely effects and rivers flowing from the spring of corruption in our hearts.

Whence we may note, *that God lookes to the inward frame of the soule in men: and therefore though in the eyes of men, a man may be without spot, yet is his corruption that is within, open and manifest to the all-seeing eye of God.*

And therefore, *from hence we are to be stirred up, to humble our selves before God, by examining our hearts, and laying open our most secret corruptions.*

And secondly, *this ought to comfort us, that though in our dayly practice we often fall, yet God in his goodnesse lookes at the inward frame of the soule, and accepts of it.*

Thirdly, *this justly layes open the folly of mens censures: if a man breake not out into open outrageous sinnes, they esteeme and commend such for good men, though it may bee*

his soule is full stuffed with Atheisme, revenge, and all manner of villanie.

Fourthly, this should teach us to condemne *our selves, even for our sinfull thoughts*: for know, though thou livest without danger of mans law, thou maist have a rebellious minde opposite to the divine law of God, by which thou shalt be judged.

Yet seeing for this present life, wee stand in need of earthly things, and are not to cast off all care of them, let us hearken to some directions in the use of them: For riches and other necessaries, God sends them unto us to be as meanes to sweeten our pilgrimage here.

In the using them, take heed *they doe not possesse and take up our whole heart, immoderately labouring after them, and before any spirituall grace*: This the Apostle blames in these men, he saw they made religion to bee subordinate, and to give place to their worldly lusts, and that as he cared not, if by any meanes he could attaine to the resurrection of the dead: so they contrarily cared not, if by any meanes, through any crosse or losse whatsoever, they could attaine to riches, honour, or the like; yea, if religion stood in their way, though it were with the losse of Religion and a good conscience.

Secondly, we must take heed that wee use *these earthly things so, as to draw good out of them*, and to imploy them to good; labour we to see God in pleasure, in riches, and in our abun-

Rules,
I.

2.

abundance, knowing and esteeming of them, as a beame of the bright Sun-shine of Gods favour to us, and thus to be lifted up, to admire and praise his goodnesse.

Thirdly, *make them instruments of mercie and bountie*: its an excellent way to further our accompts, so receive the good as wee avoide the snare, the way is not to hide our talents in a napkin, to enter into a Monasterie, to live idle, butto occupie, use, and imploy them in the service of God, and of our neighbours.

To conclude, *let us so use them, as they be helpers of us to a better life, not hinderers*: for wee are in an estate betweene two, in a warring and conflicting estate, even as a peece of iron betwene two loadstones, and know not which way to leane, and yet may offend in the excessse of either side.

And therefore let us observe some signes, whereby we may know whether we bee right or not.

And first of all, this affection of love being the primarie and principall part, is knowne by other affections. *If therefore our love bee set on the world, we shall greeve and vex our selves for worldly losses, and fret and be chafed when we are crossed in them*: and this made *Ahab* so lumbpish, as nothing could comfort him but *Naboths* vineyard.

Secondly, let us observe whether our labours and indeavours are carried: what wee talke of most, what thinke we or meditate wee on, first

3.

4.

Signes.

1.

2.

and last, morning and evening, if wee observe our carriage, it will discover our minde.

Such, are also opposite to any religions good course: he that is rich, bitterly opposeth goodnesse, and therefore it is that Christ said, *Ye cannot serve God, and Mammon*, and concludeth; It is harder for a rich man to get into heaven, than for a Camell to passe through a needles eye.

But to cure this sore, *Let us fetch arguments from the nature of the soule of man, and the nature of these things*, and consider the incongruities betweene the soule, a pure heavenly spirituall essence, and base earthly corrupt things, dust was made meate for the serpent by a curse, and not for man.

And remember, *The God of truth hath threatned vengeance against his dearest children, that doe not mortifie their carnall lusts*. Abhorre we therefore, the first thoughts of this sinne, and divert our soules to higher thoughts, and bee humbled, shaming our selves for debasing our soules in that manner, else will God take us in hand, for he will not suffer his children to surfeit on the world, but will bring them backe, that they shall see and know, *all is but vanity and vexation of spirit*.



V E R S. 20.

For our conversation is in Heaven.

THe word translated here *For*, in the former translation is *But*, and so it depends on the fore-going words, *some walke as enemies to the crosse of Christ, &c.* But our conversation is in heaven. If it be as it is here translated, *For*; then doth it follow the 17. vet. *Mark them that walke as ye have us for an example, for our conversation is in heaven*: Shewing the reason why he was so confident in propounding his example to be imitated: which way it betaken it is not much materiall, onely from the opposition between those examples he speakes of immediately going before, and is propounded in this verse.

Notes that in the Church, there are alwayes men of divers dispositions some ever goe with the current into *Mare mortuum*, and others ever against the streame, like the starres that are carried with a secret motion of their owne: notwithstanding that in this world, they seeme to be carried by the violent motion of the common course of men.

And this was first, in Gods eternall decree, that their should be perpetuall enmie between the seed of the woman, and of the serpent.

2. Secondly, *There is a difference in calling*. some onely outwardly, some inwardly by his spirit. Many are called, but few are chosen.

3. Thirdly, *they differ in their rulers*: one are governed by the Divell, and led captive to doe his will, others by God.

4. Fourthly, *in regard of their conversation*: some are heavenly minded, others are altogether earthly.

5. Fifthly, *their ends are different*: the way of one is upwards to heaven, the way of the other is downward, tending to the gates of death, even to hell.

But to come to the words; The Apostle saith, *not my conversation, but our conversation*; implying, that those that meane not to bee of the number of those that have their end in damnation, they must bee of the number of those of a holy conversation. The word in the originall, signifies most properly a freedome, or a Burghership: So as from the metaphour, we may gather thus much.

Doctr.

That Heaven is a Citie, and all true Christians are Citizens, and inhabitants of this Citie: for as it is in the Citie of this world, so may it be said comparatively of this Citie and the inhabitants.

First, its under a governour, who is the Lord Christ.

Secondly, its governed by law, which is Gods law.

Thirdly, it hath a store-house of all good things,

things, as of food, and of other of the like sort, which is heaven, for it hath bread of life, it hath rich and plenteous treasure.

Fourthly, it hath liberties, they are free from Sathans tyrannie, free from the lawes curse, and condemning power, and are all Kings, and shall all raigne, they shall bee free from all weaknesse, from ill companie, from temptation, the lambe shall be all in all, *glorious things are spoken of thee thou Citie of God.*

Fifthly, they speake one language, the language of Canaan, the language of the beast they abhorre.

And lastly, *their carriage is alike*: grave like Citizens of heaven, their faces are still as they were going to Ierusalem, their continuing and abiding Citie, for while they are in this life, they are still as it were in the Suburbs.

Hence, *we may gather divers grounds, that while we live in this world, a Christian is but a Pilgrim and stranger*: heaven is his home, and this life is but a way, and he a passenger. And thus *David* accompted of himselfe, though a King, yet but a stranger, both himselfe and his fathers: and therefore, as a passenger, hee provides for his journey, he stands not for ill usage, cares not to looke after delights in the way, but uses them as advantagious to his journey.

And secondly, *hee is inquisitive after the way*: fearing he should goe amisse, and furniseth himselfe with cordials, to cheere him and
streng-

strengthen him in his journey, he inquires after the guide of Gods spirit, to be as the pillar of fire to guide him in the darknesse of this world.

Thirdly, *Hee is well provided of weapons*, against such enemies as hee shall meet with in the way: he hath the shield of faith, and the sword of the spirit, which is the word of God.

2. The second ground that arises hence, *is that a Christians indeavours are of a high nature*: his looke is high, his soule and minde are ever upward, casting all burthens of earthly cares and delights from him, that hee may freely mount up in the presence of his maker.

3. Thirdly, *this carriage of a Christian is not by fits, but it is his trade*, his conversation, and course of life, in all things he lookes to heaven, his course is by rule, and by law: whatsoever he does, he does as in obedience to God chiefly, with all his power, as approving himselfe to God, in whose sight he ever sets himselfe: briefly, hee doth all things as a Citizen of heaven.

4. Fourthly, we may also ground hence, *that a Christian may have his conversation in heaven, even while he is here alive*: for hee is borne anew, having received the life of grace, God requires not impossibilities, but alwayes gives abilitie to the discharge of that which hee injoyes.

Quest. But in particular, how may a Christian be said to be in heaven, or to have his conversation in heaven. I an-

Ph. 3. 20. *Christians heavenly citizens.* 217

I answer, a Christian may be said to bee in heaven; first, *as in his head Christ Iesus*, who is in heaven already, beeine gone to prepare a place for us.

Answ.

1.

Secondly, *he is there by faith*: which makes things absent as present: and so it is that *Abraham* saw Christs day, and was glad; and therefore is faith called, *The evidence of things not seene*, Heb. 11.

2.

Thirdly, a Christian is in heaven by his hopes.

3.

Fourthly, he is there by his desires, *animus est ubi amat*.

4.

Fifthly, a Christian is in heaven, when as his meditations are there: when his thoughts are thereon continually busied, as *St. Paul* was, when in admiration of those joyes he crieth out, *O the depth both of the riches and wisdom of God!* Rom. 11. 33.

5.

Sixthly, hee is there, when by continuall prayers to God, he hath an inward admittance to the throne of grace, where hee may freely open his heart to his God, and therefore it is that those that are Christians indeed, are often in this dutie.

6.

Fifthly, hence we may gather, that the glorious estate in heaven, is of the same kinde with this life of grace, onely differing in degrees of happinesse: both estates are free; there onely a freedome of glory, here a freedome of grace, both are estates of redemption: there wee are redeemed from sinne, and death, and the divell,

5.

here we are onely redeemed from the power of them; there have we the full harvest, here we have the first fruits, here wee are heires by faith, there by full possession; to all of us Christ is all in all, onely there hee rules immediately, here he rules by meanes, by his deputies. There they have communion with the Saints, here we also have communion, though we live amongst the wicked. There they praise God continually, here we indeavour it continually. There they have communion with the beatificall vision, here wee have communion with the ordinances which will bring us to it.

And therefore, *let such as intend to be Saints hereafter, be Saints here*, and live by the lawes that are given us from heaven, and that they live by in heaven: for the kingdome is in such sort one and the same, the kingdome of grace, the preaching of the word, is called the kingdome of heaven, as well as the kingdome of glorie, and men doe thinke in vaine ever to enter into glorie, without comming in at the gates of grace, as appeareth out of the Apostles argument, *2 Pet. 1. 10, 11. Give diligence to make your calling and election sure, for so an entrance shall be ministred unto you abundantly, into the everlasting kingdome of our Lord and Saviour Iesus Christ.*

And to this end, amongst many other, observe with me these following directions.

1. *Dir.*

First, for a preparation, *heare the word of God*, for by this wee are in heaven in part already,
for

for where the word is preached, there is the presence of the blessed Trinitie, and the holy Angels bringing downe heaven it selfe to us, teaching us in the lawes of that Kingdome. *Use reading also,* for even thereby wee talke with the Saints, who wrote those things for our instruction, and that spirit that guided them in writing, will also guide thee in reading. Receive the Sacraments often, for these ordinances are the heavenly Manna to us, and and strengthen us in our way, to the spirituall CANAAN.

Secondly, *Rejoyce in often communicating with the Saints:* these earth moles that are delighted in *Cane*, not in *Cale*, all companie is alike to them, but a Christian will here converse with such, as hee shall be with hereafter, and the Saints have found much helpe this way, even *Saul* in the companie of Prophets, became a Prophet, and the most earthly man that is amongst good men, in good discourse, will sute himselfe to them, and indeed good discourse is of much availe this way, if it bee frequent as it should be. I inforce it not as a dutie to be done at all times, but it should be oftner than it is.

Thirdly, *Use such meanes as are of force to subdue the hinderances of this disposition:* such as are lusts of youth, which ought to be tamed by fasts, and such watchfulnesse that may make us at the length wise, for so farre as wee overcome our lusts, so farre we have our conversa-

2. Dir.

3. Dir.

4. *Direct.*

tion in heaven, and therefore wee must often in private watch, and in private pray; as the Scripture saith, we must watch unto prayer.

Fourthly, *Use much meditation*: bee ever setting our mindes something to this end, that our affections may bee wrought upon, to forsake the world with detestation, and to love and imbrace heaven, and for this durie wee ought to redeeme some time continually. Thus principally *Enoch* walked with God, and *David*, though a King, meditated in Gods law day and night.

5. *Dir.*

And from this durie, *let us bee brought to a holy use of soliloquies*: checking and shaming our selves for following these pleasures, for unthankfulnesse, and want of cheerefulnesse, as *David* why art thou cast down O my soule, why art thou so disquieted? By these recollections a Christian is indeed himselfe, and for the present, even seated in heaven.

6. *Dir.*

In the last place besides ejaculations, *use dayly a set prayer*: forthereby wee ascend into heaven, and are fitted thereby to be more and more heavenly, its the trade of Citizens that make them rich, this is our trade, to trade by prayer, with that heavenly Citie, where our treasure is, and by it wee shall grow dayly in riches. Thus is our soule strengthened, and our affections stirred up to converse with God, and thus come wee to set our faith in heaven, together with our love, where our father is, where Angels and Saints, our Citie, and eternall

nall happinesse is, thus is our hope strengthened, which carries us through all afflictions undauntedly, and so is a heaven to us before heaven: and thus are our desires in heaven, to be at rest, to bee with Christ, which is best of all.

But some will say, wee cannot alwayes intend such things as these, we have our callings, and are busied about earthly matters and cares.

Obj.

I answer true it is, yet in the use of these things, wee may bee heavenly minded, for God in mercie appoints us callings, to busie our mindes about, which else would bee delving in the idle pleasures of sinne, onely he requires, that we in the first place seeke for heaven, we shall not continue here, but wee are travelling still, and therefore it is good for us ever to redeeme some time for heaven, that wee may come with more speed to our journeyes end.

Answ.

Secondly, as a helpe to us, *hee hath left us his Saboths*, in pitie to our soules, which else would altogether be roosting in the earth: Let us have a care of the well spending of them: for by this we pay homage to heaven, and are put in mind thereof.

Thirdly, *everie day redeeme sometime for meditation* of the vanitie of this world, hereby will our untunable soules be still set in tune, and for our callings, every day sanctifie them by prayer, and then all is cleane.

Fourthly, *goe about them as in obedience to*

God, knowing that God hath placed us in these callings, and he looks for service in imploying those talents bestowed on us, and in our serving one another. And let us *indeavour to shew what our religion is, in avoiding the corruptions of our callings.* Labour also to see God in every thing, *incrossing us, in encouraging and assisting us,* and this will stirre us up accordingly to pray continually, & in all things to give thanks, and it will make us feare alwayes, for the same care and love of God that brings us to heaven, doth guide us in our particular actions and callings. And in other matters use our selves so, as we by these things raise our mindes on high, for there is a double use of the creatures. First temporall, and from thence a spirituall use is raised; thus did Christ, by considering water, he was raised to think of spirituall regeneration and washing: and thus we should doe; labour to see God in his creatures, and thus shall wee helpe our soules by our bodies, God will have it thus; and therefore setteth downe heavenly things in earthly comparisons.

7. Dir.

Lastly, *wee must indeavour to make a spirituall use of all things as God doth:* doth God send crosses on us? then before they leave us beg a blessing, that they may worke his intended effect in bettering us. Doth God blesse us with prosperitie? pray that God would sanctifie it to encourage us on to good duties: so as in all estates wee may have our conversation in heaven.

ven. Let no man therefore make pretence that he is poore, that he hath no time for this; no, grace workes matter out of every thing, poore *Paul*, nay *Paul* a prisoner, see how he is busied. And the truth is, that worldly prosperitie is the greatest chemic to a heavenly minde that can bee.

But the weak Christian will complaine, that he cannot finde this in him, but he is still carried away with worldly matters, though hee strive against it never so much, yet the world goes away with him.

To such I answer, strength of grace this way is not in every Christian, neither is it at the first. *Paul* had his distractions, *Rom.* 7. from 15. to 24. yet must our labours and endeavors be that way: the sinne that is in us cannot hurt us, if we strive against it. God suffers his children to see their weaknesse, as he did deale with *Solomon*, to humble us, and make us learn his lesson, that all is vanitie and vexation of spirit. Let not such therefore bee discouraged, but cheerefully goe on in a good course, wherein the more we labour and strive, the more wee beautifie Religion, and credit our Citie, and draw on others to bee fellow Citizens with us.

And thus shall we free our selves from terrors of conscience, and from the snares of the divell, even as birds when they soare aloft need feare no snares. Thus also shall we get a portion here, for its the promise of the God of truth,

Ob.

Ans.

truth, that if we first seek the Kingdome of heaven, all these things shall be cast upon us. Thus *also* shall we be sure of Gods gracious and faithfull protection: who hath said hee will keepe us in our wayes.

And lastly, thus shall we end our dayes with comfort, wee bee to him that dies not to the world, before hee goes hence: but to him that hath his soule in heaven, even while it is in his bodie, this life is but a pilgrimage, and death is advantage.

VERS. 20.

*From whence wee also looke for the Saviour,
the Lord Iesus Christ.*

THese words lay downe such an estate of a Christian, as is both a cause, and a signe, of heavenly conversation, and in them we may consider: First, that Christ is in heaven. Secondly, that there is a second coming of Christ. Thirdly, that Christians expect it. Fourthly, that this expectation is a cause of heavenly carriage.

For the first, *that Christ is in heaven*, wee have the Scripture to warrant it: but the text is pregnant herein, we looke for him from heaven, *ergo*, he is in heaven.

And therefore its a grosse conceipt of the Papists, that dreame that his bodie is every where

wherein the bread, or with the bread, as the *Lutherans* would have it: the scripture determines that the heavens must contain him, that he sitteth now on the right hand of God, that he shall hereafter come to judge, and therefore he is not now here; nay because he is not here, he sent us the comforter, the spirit, that shall leade us into all truth, as he himselfe expressly saith.

Secondly, hence wee may observe, that there is another comming of Christ, which yet is not fulfilled; there is a two-fold comming of Christ, one whereby he comes in the flesh, this was his first comming: the second comming is in triumph, when he shall perfect our salvation. This appeareth by the desires of the creature, *Rom. 8*. Secondly, by the faithfull desires of his children, which cannot be in vaine. Thirdly, to this end he tooke our flesh to draw us after him. Fourthly, to this end he left his spirit with us to testifie it. Lastly, he hath left us his promises, and prophecies thereof, witnessed by the Angels, *Acts 1*. *This Iesus shall so come, even as you have seene him goe into heaven.*

Thirdly, that Christians doe expect this comming of Christ, is evident out of the words from whence we looke for the Saviour, saith the Text: the word *looke* signifies an earnest expectation, implying faith, hope, and patience; faith is a ground of hope, supposing the promises which are grounded on an almighty

God of truth; now patience comes from hope, so as the word implies thus much: wee hope, we beleeeve, we patiently waite for the second comming of Christ. This is the disposition of every sound Christian, and it begins with the beginning of our new birth: for so (1 Pet. 1. 3.) it is said, we are begotten to a lively hope: and (Titus 2. 13.) the grace of God once appearing, teacheth to looke for the blessed hope.

Reason. 1.

For as in nature, *the seed desires growth, every thing desires perfection*, so much more in grace; where once it is settled, it continually desireth a more perfect estate, untill the comming of Christ, when it commeth to the top and pitch thereof.

Reason. 2.

Secondly, there is such a relation betwixt Christ and us, wee being contracted to him here, as there is a continuall longing for the consummation of this marriage, even as the time betweene the contract and the marriage is a continuall longing.

Reason. 3.

Thirdly, our estate here is a warring and laborious estate, and a painfull service, and therefore what marvaile if a Saboth, a peaceable, victorious, and triumphant estate bee sweet, and to be desired.

Vis.

Hence we may learne, that the estate of the children of God here is imperfect, for they are under hope of a better estate: before Christs time, they expected the first comming of Christ: so it is said of Abraham, that he longed

to see Christs day. Now after Christs first comming, we looke after his second comming when we shall be perfected; and thus the soules, in heaven, are in expectation of a further happinesse.

And this is the reason of the contrarieties of estate that are in a Christian. Hee rejoyces because he is under hope, but he sorrowes because he hath not already obtained the thing he hopeth for; he rejoyceth because of his assurance, but sorroweth because of the crosses hee dayly meets with; rejoyceth in the communion of Saints, but woe is me that I dwell in *Meshek*. We are Kings, but over rebels; Prophets, but have much ignorance, for we see but in part; Priests, but daily polluted with the soile of this world, and therefore doe stand in need of continuall washing.

Thirdly, this expectation is not onely a worke of ours, but a grace wrought in us by Christ, by vertue of the covenant, for God fits us with graces that have reference to our future happinesse, and it arises from love and patience, grounded upon assurance of an end and glorious issue, Christ knew wee were to meet with enemies, and therefore gives us hope as an helmet and an anchor to keepe us from shipwracke, for hee is a Saviour as well in saving us here from despaire, as hereafter from hell.

This lastly, may serve for a triall of our estates, for many that thinke themselves to be

good Christians, thinke with *Peter* it is good being here, its good for them to bee in this world, they feare the comming of Christ, the very thought thereof detroyes all their mirth, it is to them like the hand writing on the wall to *Balthasar*. The childe of God is of another disposition, hee is begotten to this hope, his desire is accordingly, his indeavour and labour is by any meanes to attaine to the resurrection of the dead.

Object.

But it will bee said, *that its often seene that good Christians doe not alwayes desire the comming of Christ.*

Answer.

To which I answer, it is true; but it is caused by their carelesse carriage, and yet ever there is a spirit in them, to indeavour to doe something that may prepare for his comming: but a strong Christian hath ever this desire, and if hee bee a mortified and growing Christian hee never wants this hope, and comfort, and earnest longing, and therefore his prayer ever is; *Come Lord Iesus.*

Fourthly, we may observe out of the words, where this hope is, and this expectation, it stirres up and quickensthe soule to a holy conversation, it is propounded here as a ground of the Apostles holy conversation.

For it stirres us up to be pure, even as hee is pure, as it is (1 Iob. 3. 3.) For wee are a holy Spouse, and there will shortly come the marriage day, and fitting it is that wee prepare our selves sitting for such a husband. Thus it was with

with the concubines of *Akashuerosh*, though a temporall and earthly King, yet the custome was, they should bee twelve monthes before they came to the King: and much more should it be our dutie, ever more to bee prepared to come into the presence of our eternall heavenly King to meet with the bridegroom, because we know not how soone it may be, that he will come and send his Angels for us, to appear before him in glory, to call us to the wedding.

Secondly, *this hope will stirre us up to doe all good duties, and to right performance of good duties, to doe all things sincerely, as in the presence of God our judges* And therefore not only the duty of preaching is urged upon *Timothy*, but the manner, *2 Tim. 4.* Who is charged by the Lord Iesus Christ, who shall judge all at his appearing, that he should *preach the Word, bee instant in season, out of season, reprove, rebuke, exhort, with all long sufferance.* And the Apostle *Peter* having declared the second coming of Christ, thence inferres; *what manner of men ought wee to be in all godly conversation?* *2 Pet. 3. 11.*) And indeed, meditation of the principles of Religion, will informe us well in the manner of our duties, as in the nature of them, and thus shall we be fruitfull in particulars, according as our meditations are directed, though the principle matters and objects of our meditation are but few.

Thirdly, *this hope and expectation will stirre*

us up to pray for the consummation and bringing to passe the performance of all those promises which are to be performed before the coming of Christ: as that the Gospell should bee preached in all places, that the conversion of the Iewes might be hastened, and the downefall of Antichrist might speedily come to passe. And this hope will also incourage us and put us forward, that in our severall callings and standings, we should helpe on the performance of them, as much as is in our power to performe, by helping on the building of the Church, and the enlargement of Christs kingdome, and the confusion of his enemies.

Lastly, this hope will worke in us a sweet and comfortable carriage in all estates and conditions, carrying us through all impediments with courage. For yet a little while, and hee that shall come will come, and will not tarrie, and hee will come full handed. My reward is with me, (saith Christ) and lest we should thinke it long before he comes, hee told us long agoe, that those were the latter dayes, and that the ends of the world were then come upon them. Doe men then molest us, persecute and vex us? let us be comforted, hee comes that will tread all our enemies under our feet. Do we find that we have but short spirits, that our graces are but weake? let us not dishearten our selves, hee that keepes heaven for us, will give us necessarie graces to bring us thither: if we want, goe to the God of faith and love, hee hath promised to give

us his spirit, to make all grace abound in us, never to leave us nor forsake us, till he hath perfected his worke, in setting us with him in glorie.

But to proceed to the object of this expectation, it is Christ who is described unto us by the Saviour, whom hee calles also Iesus, which signifies a Saviour: and this he doth, to impress it the deeper into his affections.

But some may say, Christ hath saved us already, what need is there therefore of his second comming?

I answer, it is to perfect our salvation: for redemption of our bodies, and glorious libertie are reserved to his second comming, wee looke not that he should die any more, but appeare as a Lord of glorie in glorie, without humiliation for sinne, having already gotten victory of it.

The observation is, that Christ is a Saviour, and the Saviour by way of excellencie: he saves all that are of his mysticall body, from all evill, and preserves them to all good, hee saves their bodies and their soules now from the power of all evill, and hereafter hee will free them from all evill, he is the everlasting Saviour, while we live here his blood runnes continually, this is the fountaine opened for the house of Iudah, for sinne and uncleannesse, in it are we cleansed from the guilt and damnation of sinne, what would wee have more? Wee are kept by faith to salvation, 1 Pet. 1. 5. Let this

Quest.

Ans.

Doctrine.

this raise up our soules Are wee swallowed up with the sense of any miserie? Let us know that we trust a Saviour that is every way absolute, that invites those that are sicke with sinne, to come unto him: and *how can wee escape, if wee neglect so great salvation. Heb. 2. 3.* Away therefore with all popish concepts of meriting by our works. All glorie must bee given onely to his mercie, all that hee did for us was to the glorie of his grace, *Ephes. 1. 6.*

Lastly, this should comfort us when wee thinke of the last day, to thinke withall, that he shall be our judge that is our Saviour, and therefore should cast away all terrour from us, knowing that our head will not destroy his members, but that hee our husband being a great King, will also crowne us his spouse with a glorious crowne, therefore when wee see the fore-going signes come to passe, let us lift up our heads, knowing our redemption draweth neere.

To goe on in the next place, Christ is not onely our Saviour, but he is our Lord wherein we may see the Apostles Christian wisdom, hee useth such titles as may most of all strengthen his faith and affection of the present meditation, which being a point of the resurrection, a thing seeming contrarie to reason, to flesh and bloud: hee strengthens himselfe in this consideration, that *he is the Lord*, who hath all power and authority committed to him, *Math. 28. 18.*

Secondly, *he is Lord by title of redemption.* so as we are no more our owne but his, for he hath bought us with a price.

Thirdly, *he is Lord of the world, and of the diuell by conquest, Heb. 2. 14.*

Fourthly, hee is Lord over his Church by marriage, hee is our husband, governing his Church with sweetnesse and love.

He is also *the Lord by way of excellencie* above others, *depending on no creature*, hee is Lord of Lords.

Secondly, he is Lord of body and soule, and conscience, punishing with terrors here, and damnation hereafter.

Thirdly, *he is Lord eternall*, hee indures for ever and cannot die.

Fourthly, he is such a Lord, as cannot abuse his authority, he cannot tyrannize, his grace and vertue, are of equall extent with his power.

Fifthly, *he is a holy Lord*, holy, holy, holy, Lord God of Sabboth, that is Lord of hosts.

In all these, hee is farre above any earthly man, yea above all creatures. And therefore, its a sweet estate, to bee under government and rule. *They then that are Lords here on earth, must consider though they rule and are above others, yet are they under the Lord: thus did Ioseph. Therefore they must rule, but in the Lord, it is his will, that must rule their wils.*

Secondly, *this should comfort Christians:* that they have such a Lord, as is Lord of Angels, at whom the diuell tremble: whom

stormes, windes, seas, sicknesse, death, and all creatures doe obey. Yet wee cannot challenge this comfort, but upon condition of our obedience: the Apostle joynes Lord and Saviour together, to shew that he is a Saviour onely to those that take him for their Lord, to governe and rule them; as he is our Priest, he must also be our King, he comes by water to purge and wash us, as well as by blood to suffer for us. The wicked they will not have this man rule over them, but they shall not say nay, God will be a Lord over them, ruling by his power, with a rod of iron hee will bruiſe them in peeces, none shall deliver them. If we will avoid this miserable estate, let us make him Lord in us: thus shall we crowne him, and then he will crowne us with himselfe.



V E R S. 21.

Who shall change our vile bodie.

THe words are plaine, and shall need no exposition: therefore wee will briefly come to the doctrines.

And first, we may observe hence *That our bodies are base*: and thus are the bodies not onely of wicked prophane men, but of the servants and dearest children of God, all are vile, and that in these respects.

Doctr. 1.

First

First, in life our *originall is base, wee are dust*, and to dust wee must returne, and our continuance is full of change, subject to diversitie of estates, sicknesse, health, paine, ease, hunger, fulnesse. And base wee are, because wee are upheld by inferiour creatures. We enter into the world by one way, but goe out by divers deaths, some violent, some more naturall, and by divers sicknesses lothsome to the eyes, to the nostrils, and especially when wee are nearest our end, when as our countenance is pale, our members tremble, all our beautie is gone. But *after wee are departed, so lothsome is this our carcasse, it must bee had out of sight*: yea though it bee the body of the Patriarch *Abraham, Gen. 23. 4.* For as the bodie of man is the best temper, so the corruption thereof is the most vile, the best countenances of the greatest personages are the most ugly gastly objects of all others, by so much the more, by how much they were the more excellent, so much the greater is their change. *And yet are wee not to conceive of this bodie, so as thought there were no glorie belonging to it: for first, its Gods workmanship, therefore excellent,* and so excellent, as the heathen man *Galen* being stricken into admiration at the admirable frame thereof, breakes out into a hymne in praise of the maker. And *David* could not expresse it, but sayes, *I am wonderfully made.* God made this his last worke, as an Epitomie of all the rest.

Secondly, *we are told that we owe glorie to our bodies*: and therefore we are bidden that wee should not wrong our bodies, and the Scripture speakes infamously of selfe-murtherers, as of *Indas, Saul, Achitophel*, they are branded with a note of shame and reproach. And God to shew the respect we owe to our bodies, hath provided to every sense pleasing recreations, as flowers for the smell, light for the eyes, musicke for the eare, to be bricfe, hee made all things for the bodily use of man.

Thirdly, *these bodies of ours are members of Christ*, redeemed and sanctified Temples of the holy Ghost, as well as our soules: And therefore we must take heed when wee read of the base termes that are given to the bodie, that we doe not mistake. For it is true, in regard it keepes the soule from heaven, it is the grave of the soule, but indeed it is the house, the temple and instrument of the soule, but being misused it proves an untoward darke house, an unweldie instrument.

Wee are to take heed therefore, of the error of those who afflict it by writing and declaiming against it, or by whipping of it, when alas it is the sinne of the soule, the unruly lusts and affections that are the causes of all rebellions in us, and if the body doth rebell, as often it doth come to passe since the fall, this proceeds from the corruption of the soule, yeelding to the bodie ayde to serve the lusts, and God hath appointed a religious abstinence as a
meanes

meanes to tame such lusts and weaken them, which it were to be wished were used oftener than it is.

But it will be said, are the bodies of Christians base, for whom Christ shed his most precious blood?

I answer, while we live here we are in no better condition than others, as concerning our bodies. *Hezekiah* is sicke, *Lazarus* hath his sores, *David* and *Iob* troubled with lothsome diseases, and thus its fitting it should fare with us.

For first, *Christ* laid us this example, he tooke our base ragged nature on him, hee hungered and thirsted, was pained, and death had a little power over him, and shall we desire a better estate than our master, our head had? or doe we ever thinke to partake with him in happinesse, that will not partake with him in his mean estate? the decree of God is, that to dust wee must, as all the rest of our fellow Saints and servants shall.

Secondly, *hereby* God doth exercise our faith and hope: causing us to looke and expect a better resurrection, and by this meanes are our desires edged to a better life, for else would we set up our rest here, and make this our Paradise.

Thirdly, as yet there is sinne in us, from the danger whereof though wee be deliuered, yet there is a corruption that remaineth beinde in us, and by this hee will teach us the contagion

Quest.

Ans.

of sinne, and teach us to see how the diuell hath deceived us, by the effects thereof bringing paine, torment, and lothsomnesse.

Fourthly, *it shewes Gods wisdom* in vanquishing sinne by death, which is the childe of sinne, for by it shall we be purged from sinne, from corruption both of bodie and minde, and thus is our base estate made a way to our excellent estate hereafter.

Wee must therefore moderate our affections to the best things of this life: health is changeable and will not continue, beautie is a flower of a stalke, the flower quickly fades away and perisheth, the stalke that is more base continues longest, flesh is grasse either cut downe by violent deaeth, or if by age, the longer it lives the baser it is, and increases continually therein till death, when as it is most base.

It is therefore foolish for any to swell because of beautie or strength, which at the best, are but curious excellencies of a base bodie: and farre more sottish are they, that thinke to resist old age and Gods decree, by trimming up and painting a withered stocke, this is not the way to conquer vilenesse. *But if we will be rid thereof, labour for the meat that perisheth not, Ioh. 6. 27.* But that which maketh us indure to everlasting life, is with *Marie* to chuse the better part, that shall not be taken away: meat for the belly, and the belly for meate, but God shall destroy both the one and the other.

And let this be as a cooler, to quench the base wild-fire

wild-fire of love, and consider what is it wee so affect, its but beautifull dust, a painted sepulchre, a body that after death will bee vilenesse it selfe, that while it breathes its full of rottennesse, the matter of wormes, supported it may be, by a carrion soule, that whether it willeth or nilleth, must leave it and goe into a farre worse place.

And contrarily, in the last place, *it should teach us to be at a point, cheerefully to honour God by sacrificing our selves to him when hee calles for us*: count it no shame with *David* to be vile in the eyes of men for Gods cause, if the worst could be imagined (which cannot be) we had as good perish with usage as with rust. But this is the onely way to be glorious, to avoid vilenesse, even to sacrifice our bodies and all in a good cause: what though the world esteeme vilely of us, as good for nothing but the shambles, *Rom. 8. 36.* shall wee feare them? no, feare him that can destroy both body and soule: its better to goe to heaven without a limbe, than to goe to hell with a sound healthfull bodie, therefore when temptations of the world doe begin to provoke thee, say to thy flesh with *Bernard*, stay thy time: (the time is not yet to be happie.)

And therefore to conclude, *our soule is but a stranger here, wee must entertaine it well into this house of our bodie*: its but a guest, use it not basely, its no ill guest, it gives us sight, taste, speech, motion, when it goes away, our body
is

is but a dumbe, dull, base lump of earth. Nay, when it is gone whilst the body is in the ground the soule having a most vehement and earnest desire to be knit to it again, puts God continually in minde of raising it up at the last day of the generall resurrection, and of glorifying it in a holy, eternall, and happy estate.

2.

Secondly, out of the words wee may observe; *That these vile bodies of ours shall be changed*: this we receive as an article of our faith, and yet were it beleaved truly as it ought, it would worke a strange alteration in the mindes and manners of men, contrary to that they are now, and howsoever it is not embraced, yet it remains a grounded truth, that these bodies of ours sowne in corruption, shall rise incorruptible, 1 Cor. 1. 15. It was foretold in way of consequence in Paradice, for the head of the serpent could not bee broken but by conquering death, which is the last enemy: it was figured out unto us in *Aarons* dead seare rod that budded, and *Jonahs* deliverance out of the bellie of the fish, where he had bene 3. dayes and three nights. *It was beleaved of all the fathers*, Heb. 12. And for securitie before the flood *Enoch*, and after the flood *Elias*, were taken up in their bodies.

And besides, it is not contrarie to reason, (I doe not say that reason can reach unto it). for Christ he is alive still, the dust whereof we are made, and whether we goe is preserved, it is not annihilated, and why cannot Christ raise

a body out of the dust, as at the first make it out of dust? why should he not be as able to quicken dust now as at the first? and especially, seeing the soule is reserved in heaven to this end, till the day of his second coming.

Nay it is not contrarie to the course of nature: we see every yeere summer comes out of winter, day out of night, youth out of infancie, mans age out of youth: And the Apostle in the *Corinthians*, *Thou foole, the corne is not quickned, except it die:* nay wee see what strange changes are dayly wrought by Art, and shall wee thinke Gods almighty power cannot worke farre more strange effects?

The use therefore, is to instruct us if we believe that Christ shall change these vile bodies, *Then sure the same bodies shall rise that died, for change is of qualities, it abolishest not substances:* and therefore *Iobs* confidence herein is remarkable, *Iob. 19. Whom I shall see for my selfe, and mine eyes shall behold,* speaking of Christ, so is it, *2. Cor. 15. 53. This corruptible must put on incorruption, and this mortall must put on immortalitie,* and the ancient Creeds had, *credo resurrectionem carnis huius.*

Secondly, its very unequal that one body should honour or defile it selfe, and another badte should be honoured or damned: its comfortable therefore to us that love our bodies and honor them, that they shall rise againe, and wee shall enjoy them for ever.

Thirdly, Christ our surety hee raised the

Hh

same

V/c.

same body that was crucified, and therefore the same bodies here that fulfill the measure of the sufferings of Christ here, shall partake of his fulnesse in glorie.

A second use is for comfort; is this a life of changes, let it not daunt us, but know they are all to end in glorie, and they all tend to bring us thither, we ever change for the better, and the last change of all is the best of all, and therefore let us indure these changes with a light heart.

In the third place, who is the Authour of this change in us, the Text saith that *Christ shall change us, Job. 6. 39. and 40. I will raise them up as the last day, saith Christ* of those that know him and beleeve on him: *Hee is further. more our head,* now wee know the body must be conformable to the head, if it bee crowned the body is crowned: and therefore (*Rom. 8. 11.*) the Apostle saith, that if the spirit dwell in us that did dwell in him, the spirit that raised him up, will raise us up also.

Thirdly, *Christ is a whole Saviour,* he therefore will raise up our bodies as well our soules, for he is the Saviour of both, he hath delivered both from hell, hee will raise up both to heaven.

Fourthly, *he is the second Adam,* as wee did beare the image of the first Adam in corruption, so must we beare the image of the second Adam in glorie.

Fifthly, *hee is the seed of the woman:* that must

must breake the serpents head, and therefore hee must worke this change.

Sixthly, *Christ changed his owne bodie*, being burthened with all our sinnes, and therefore as an exemplarie cause, shall much more raise us up, for sinne being once overcome, which is the sting of death, what can keepe us in the grave?

Let this strengthen our faith, in the consideration that wee have such a strong Saviour, that nothing shall be able to separate us from his love, nor to take us out of his hande.

Secondly, *make it a ground how to direct us how to honour our bodies*, not making them instruments of sinne against him, but so to use them, that we may with comfort and joy expect and desire his comming, to change these our vile bodies.

Thirdly, let us labour to assure our selves of our parts in this change, in this resurrection. This we shall know if we finde Christs spirit in us, the same spirit that raised up him, if it be in us, will raise us up also. *Rom. 8.* for the first resurrection is an argument of the second, and he that findes his understanding in lightned, his will pliable, his affections set upon right objects, will easily beleeve the second resurrection of his bodie.

Secondly, if wee hope for this change, and so hope that we are stirred up thereby to fit our selves for it, to cleanse our selves.

Thirdly, if wee grow in grace, 2 *Pet. 1. 11.*

V/c. 1.

V/c. 2.

V/c. 3.

it is a signe that wee have an entrance into Christs kingdome, for God doth ever honour growth, with assurance of a blessed estate.

4. Fourthly, *this should comfort us in time of death*, considering wee lose nothing but baseness, and our bodies are but sowne in the earth, and this *depositum* which God committeth to the fire, ayre, earth, and the water, they must render up againe pure and changed by Christ, and therefore it was a foolish conceipt of the heathen, to burne the Martyrs bodies, and to cast their ashes into the water, thereby to put them out of hope of their resurrection, not knowing God is as able to raise them out of fire and water, as out of earth.

5. Fifthly, this ought to administer comfort to us at the death and departure of our friends out of this life, knowing that they are not lost, that the earth is but a house, and a hiding place for them to sleepe in, and that at length God will not forget to raise them up, with the residue of his Saints, hee will change them, and make them like his glorious bodie, and this was the use made by the Apostle, *1 Thes. 4. 18.*

6. And lastly, *pray to God to teach us to number our dayes*, so as we may apply our hearts to wisdom. But when is the time of this blessed change? It is not laid downe, onely it is implied by the word (*Sabbath*) that the time is to come, but out of all question it is meant at the last day and not before.

First, because all are to bee gathered together

ther, even those that were buried 4000. years ago, must stay till the number bee fulfilled, and it will make for Gods glorie that we should all meet together to attend on him, with multitude of Angels, so as they cannot be perfected without or before us, and wee shall not prevent those that are asleepe.

Secondly, *it is for the comfort of Christians that are weake*, that the Martyrs and constant professors of Christ, should be pledges of their rising, who continually cry, *how long Lord?*

Thirdly, *God wils that things should now bee carried as in a cloud*: and that the last day should bee a day of revelation, which could not be, if before there should be this change.

For use, this must teach us to *desire that day, and pray for the hastening thereof*: till when, the soules in heaven are not perfectly happy, for all must be brought in, before they can be made perfect: and therefore they desire and hope for, and pray for to be united to those bodies again, that they lived withall, and so deerey loved.

But who are these that shall be thus changed? The Text saith, *our bodies*, that is our bodies *that have had our conversation in heaven*: and therefore those that have had no part in the first resurrection, they shall have no part in the second: the Baker and Butler of *Pharaoh* all shall arise and be lifted out of prison, but some to the resurrection of life, and others to the resurrection of condemnation: But to proceed.

VERS. 21.

That wee may bee fashioned like unto his glorious bodie.

SO that Christ shall be the exemplary cause, as well as the efficient cause of our resurrection, for he is our head and our husband, and it is reason we should bee sutable to him, and be ruled by him, he came not to make himselfe like us, but us like him; he first must be a King, blessed and anointed, and a sonne, the head makes us like to him, Kings, blessed and glorious, and sonnes: *Enoch* and *Elias*, though before his reall incarnation, yet they ascended by vertue of his resurrection, and so shall we, they are glorious like to him, so shall wee in his good time and pleasure.

*Quest.
Answ.*

But how?

I answer, in these particulars:

First, as he is immortall never to die againe, so shall we, we shall bee freed from all sinne, and so consequently from all mortalitie.

Secondly, we shall be incorruptible, wee shall have no corruption within us or without us; as it is *1 Cor. 15. 53*. We shall be embalmed with the spirit, that shall cause us to remaine for ever incorruptible.

Thirdly, we shall be *unchangeable*: alwayes the same, without sicknesse of bodie, or indisposednesse of minde.

Then in the fourth place, wee shall bee in
per-

perfect strength, here we contract to our selves weaknesse by every little thing, as alteration of aire, study, and the like; there the body shall be inabled to every thing, but here we are weak unfit, and soone wearie of any dutie, soone tired in prayer, wearie of hearing, so as even *Moses* his armes must be supported.

Fifthly, we shall have *beautie and comelineesse*, the most lovely complexion and proportion of parts, there shall be no dregges in our body, all shall be spent by death, farre better than after *Phyficke*, which notwithstanding brings the body into a quiet repose, all wants shall be supplied, what is misplaced shall be reduced into right order: and therefore, what though we lose limbes for *Christs* sake, he will not be indepted to us, none shall goe thither maimed.

But some will say, *Christ* himselfe retained wounds after his resurrection, and therefore much more shall we be imperfect.

Obj.

I answer, this was a voluntarie dispensation, he suffered them to appeare for the faith of *Thomas*, not of necessitie.

Ans. w.

Sixthly, these *bodies of ours* shall be *spirituall*, as it is *1 Cor. 15.* a naturall bodie is upheld by naturall meanes, as meate, drinke, *Phyficke*, but then shall there be no need of such things, *Christ* shall be al in all to us; and again, our body shall obey the spirit, now the body keeps the spirit in slavery, but then shall it readily yeeld to everie motion of the spirit. The *Vbiquitaries* when they speak of the spiritualitie of *Christs* body, they

they would have it in all places. But they may as well conclude, because we shall have spirituall bodies, therefore our bodies also shall be in all places like to Christs bodie. *The ground of the glorie of these our bodies*, shall be the beatificall vision, and our union with Christ: if our beholding him here in his ordinances bee of such a power as to transforme us from glory to glory, 2 Cor. 3. 18. What a change shall be wrought in us, when we shall see him as he is? and if his first comming had that power to make all things new (2 Cor. 5. 17.) much more when hee commeth the second time in glory, shall he make all things new and glorious.

Vse. 1.

This therefore in the first place, *should encourage us*, in all causes of dismay and trouble, rather than wee will offend God to lose our bodies, knowing that wee give them to God, and shall receive them againe with advantage.

Vse. 2.

Secondly, *labour wee to make our bodies instruments of his honour*, that honours us, and let us honour our bodies wherein are the seeds of immortallitie, and glory in so using them, as that they bee carried to the grave with honour.

Vse. 3.

Let us also honour the bodies of the deceased Saints of God, and the places of their sepulture: as Cabinets wherein the precious dust of the holy Saints are laid up in keeping.

Vse. 4.

And let us not be like them without faith, that
thinke

thinke the bodies are lost for ever, that are cast into the grave; like children that seeing the silver cast into the furnace, thinke it utterly cast away, till they see it come out againe a pure vessell. And when wee die, let us not trouble our mindes with the discomfortable thoughts of wormes, rottenesse, darknesse, and the like; but with the eye of faith let us looke beyond these, on the haven whether wee are going, this made Iob though covered all over with ulcers, to say with a cheerfull heart, My redeemer liveth, though after my skinne, wormes consume this flesh. If wee want limbes to our bodies, comfort our selves, the resurrection will restore all things.

Vsc. 5.

Vsc. 6.

Vsc. 7.

Furthermore, let us serve here with our best indeavours, it is but a while and it shall not be in vaine: is it not better thus to doe and partake of this blessed change, than to spare this vile body, and pamper it by sacrificing all, or to imploy all our time in the serving and pleasing others, and to that end not to care to prostitute our selves to all manner of filthinesse? what shall we get by these courses? but at the resurrection of the iust when wee should lift up our heads because our redemption draweth nigh, then shall we be overcome with shame, griefe, terror, and horror of conscience. But happie are we therefore, if in a good course wee can so resigne up our selves, so as to bee resolute with Hester, If I perish I perish, if I live I live to Christ, if I die I die to him: what I have

committed to him, he will keepe I am assured thereof, and therefore I will not offend him for any pleasure or profit whatsoever: these resolutions had the Patriarches, and Gods Saints, and these made them die with comfort.

V E R S. 21.

According to the working, whereby he is able even to subdue all things to Himselfe.

THe word that is translated *working*, may and doth signifie power, and so it was translated heretofore, and is to be meant. But the words being plaine, we will come to some observations.

Doctrine. 1

And first of all observe, *That Christ hath a power able to subdue all things to himselfe:* and this hee hath by vertue of his office of Mediatorship, and this in respect of God to reconcile and appease him. Secondly, in respect of opposite powers to overcome all of them. Thirdly, in respect of the persons to be saved, that he might free them from all ill, and raise them to all happinesse, and these things requires a power, that must be above all created powers, for God could not bee appeased but by an infinite price, the blood of one that is God: and wee could not bee defended from sinne and hell (whose power is the greatest of all finite power) but by a power beyond it, and such a power

power as must regenerate and renew us notwithstanding the opposite power of the diuell, and our corruptions within us, which is a greater worke than the worke of our creation. And all this he hath done, *he hath subdued him that had the power of death, the Diuell. Heb. 2. 14.* He hath subdued diseases and windes with a word, and with a word he smore his enemies to the ground, he hath subdued all ill of the body and minde, forgiving sinnes, opening our hearts, subduing our corruptions, and death hath yeilded to his power. *O death, I will bee thy death.*

In the next place, as Christ hath this power, *so he will use this power for the good of his Saints*: and this hee will doe, because *what ever Christ is, he is for the good of his Church*, hee is powerful, merciful and loving, for his Churches sake.

And secondly, *because our bodies doe require it*: for it must be an infinite power that makes the body of dust: and therefore though Christ was the sonne of God, declared from the beginning, yet it was said hee was mightily declared to be the son of God by his resurrection from the dead, for from a privation to a habit, there can be no regression by a naturall course, and therefore for our bodies to retorne from dust, must be by a supernaturall infinite power of one that is God. *Let those that are enemies to Christ his members consider this*, against whom doe ye strive? even against the Almighty, who in his humiliation, was able with a word to

strike his enemies to the ground, and now being in glory, how fearfull and terrible should his power be to such? who should learn betimes to kisse the sonne, before they perish in the mid-way. And for his children, *let them comfort themselves that are under the government* of so powerfull a majesty, for he will bruise all their enemies under them. Nay they are already all conquered, and let them consider of all his promises, and apply them to his power. It is a powerfull Saviour that said, *Come to me all you that are heauie laden, I will raise you up*, it is he that is able to subdue all things to himselfe, that promises my grace shall be sufficient for you, he is a Prophet to instruct fully, a Priest to satisfie Gods wrath to the utmost, a King to subdue all their corruptions.

3.

Thirdly, *let this incourage us to set our selves against our corruptions*: some there are that having a little strove with their lusts, and finding northat they have gotten any sensible ground against them, they as out of hope and heart, sit down with this opinion, *as good never a whit as not the better*; and so yeeld up the bucklers: what a distrustfull incredulous estate is this? is not he God that hath promised? is hee not truth it selfe? hath he said, and shall it not come to passe? feare not these *Anakims* nor *Cananites*, depend on God in the use of the meanes, and let him alone with the performãce of his promises.

4.

Fourthly, *despaire of none though never so weak*, so long as they use the meanes, for Christ

Christ hath created all by his word, hee will raise us up by his word, and will change us by his word, and by this word he is able to change others, though never so obstinate; for so long as they are under the word and meanes, they are under the armes of an almighty power, and therefore if any be in our power, or if wee wish well to any, we should perswade them to prize the word, and to use the meanes.

In the next place, *this is a ground of triall of our estates*: would we know whether we are of the number of those that shall bee raised up hereafter and changed, then examine whether we have found this power changing us, and bringing us to grace here, for Eph. 1. 19, 20. the same power worketh in us to beleieve, that raised up Christ, doe wee then finde our understandings inlightned, our wils conformable to his wil? do we finde the strong holds of sin in us rased, and new spirits, new thoughts, new desires in us? O these are blessed evidences of Christs almighty power in us, that will raise us up at the last day.

By *this meanes also wee may try our profession*: doe we come by faith and religion, with pleasure and ease: alas this is no signe of any powerfull strong worke in us, its easie to goe to Church, to heare the word, or reade it, to receive the sacraments, contrarily if we finde an inward change that our hearts are so altered as we can over rule our members contrary to our lusts, and contrary to occasions, then stronger is he that ruleth in us, than hee that ruleth in

the world, 1 *Iob. 4. 4.* it is easie to resist a temptation where none is, the mightie power of Christ is seene, when being invironed with temptations, we are inabled to resist: I pray saith Christ, that thou should keepe them from evill in the world, and not that thou shouldst take them out of the world, *Iob, 17. 25.* If we be under crosses, if this spirit and power of Christ be in us, it will enable us to beare all patiently, it will keepe us from murmuring and fretting. *It will also convince us of our naturall estate,* so as wee shall see evident necessitie of Gods almighty power to change us; this made the Apostle *Paul* and the Iaylor to looke about them for helpe, Lord what wouldest thou have me to doe? and thus it *will make us never to give God rest, nor Christ respite,* till that power that shall raise up our bodies, doe raise up also our soules, and he shine in us by his spirit, that did bring light out of darknes, and fashion us as in his wisdome shall be most meet.

6.

In the next place, the consideration of Gods Almighty power, should teach us not to be dejected or cast downe, at the reports of the afflicted state of the Church abroad, it should bring us rather to God, to rely upon his goodnes and power, for God is ever God almighty, and the same mercifull God that ever he was, and therefore we should pray for the Church the more instantly, that God would give them beautie instead of ashes, wee should urge him with his promise of building up and defending of his Church,

Church, and destroying of Antichrist, and let us make the resurrection of the body a ground to strengthen us in the beleefe thereof, as the returne of the children of Israel from *Babylon*, was sealed by the resurrection of the dry bones, *Ezek. 37.* as also the Apostle from the resurrection of the dead, gathereth that God by that power, hath and will deliver him. *2 Cor. 1. 9, 10.*

Furthermore, *when wee are oppressed with any extremitie, though never so great, by continuall meditation of his promises, wee should strengthen our selves, and apply them to our present estate and condition,* knowing that he that raised us out of dust, will not suffer us to bee buried in miserie, but will with the triall give us a gracious issue at the last, by raising up our bodies at the last day by his almighty power, which made also the Patriarch *Abraham* to hope above hope: whatt though our helpes be few? its no matter what the instrument is, so as Christ is the chief worker.

In the next place, *This should incourage us, to stand out sted fast in a good cause for the truth;* do not think with our selves, alas I am but one, and a weake sillie man; what can I doe against a multitude? let not such thoughts discourage thee: thinke of *Luther* a poore Monke, who alone set himselfe against the whole world, and wrought that effect, that wee have all cause at this day to honour the memorie of him: it is not thou, but God in thee, that is able to confound all thine enemies, and therefore with

Moses

Moses, behold him that is invifible.

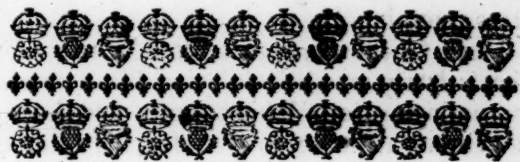
9.

Yet further, *this should bee observed by a Christian, as a ground of his perseverance to the end*: for when wee know we are Christians, what can bereave us of our blessings? what can make our faith faile? its Gods power that will keepe us to falvation, and he that beleeveth shall have life, and shall not come into condemnation, *Ioh. 6. 39, 40. 44. 47.* and many other places; and Christ by his almighty power swayes all our life, to our building up to falvation, and therefore in contraries we should beleeve contraries, that death will worke life, miserie happinesse, corruption incorruption, and this vilenesse glorie; for its Gods order to worke by contraries, that his power might the more appeare.

10.

And at the houre of death then behold him that is thus able and all-sufficient; that shall presently glorifie our soule, and at length will raise up our bodie also, and unite it to our soule, to partake with it in glorie and happinesse, that will then quit us of all sinne, corruption, death, change, all our enemies shall bee troden under our foote, and all this by his almightie power, whereby he is able to doe farre above that wee are able to think; and therefore let us with a holy admiration thereof, say with the Apostle, (*Ephes. 3. 20.*) To him be glorie for evermore. *Amen.*

FINIS.



THE CHRISTIANS WATCH.

LUKE 12. 37.

*Blessed are those servants whom the Lord when
he commeth shall finde watching.*



These words are part of
a Sermon that Christ
made to his Disciples
concerning worldly
cares, and concerning
mercy to those that
stand in need. Now in
the last place he gives
directions concerning
watching. *Blessed are those Servants that shall
be found watching when their master commeth.*

It was the custome of Servants in those
Aa times

times to stand at night to watch for their Masters comming.

Here Christ compares himselfe to a man that is lately married, solacing himselfe and preparing a place for his Spouse, and leaving a Servant at home to wait for his returne. Christ is gone into heaven to solace himselfe, and to prepare a place for us, and will come againe to receive us into heaven, in the meane time wee are to watch. *Blessed are those Servants that are found watching when their Master commeth.*

Three parts:
viz. first
our relation.
Secondly
our condition.

In these words we are to consider, first our relation, that wee are *Servants*.

And then our condition; Wee are Servants appointed to watch for our Masters comming, for our Lord is not yet come.

This life is a condition of waiting. We are alwayes waiting for something, till wee are taken up to Christ.

Blessed are those Servants, that their Lord shall finde watching. And then ther's the relation and condition of them also; They waite for the returne of their Master. And their carriage is futable, to wit, Watching.

Thirdly our
incouragement.

And then the incouragement; *Blessed are those Servants that their Lord when he commeth shall finde so doing.*

1. Part
Our relation,
we are
Servants.

Concerning the relation of Servants, in a word, some are so by office, as Magistrates and Ministers; But all are Servants as Christians

rians. It was the best flower in *Dauids* Garland to be a Servant to the Lord ; and it is so for every one, bee they never so great in dignitie to serve God ; for, to serve him is to runne into the most noble service of all, for all Gods Servants shall be Kings, nay they are Kings.

And then it is a rich and most beneficiall service, for wee serve a Lord that will reward to a cup of cold water. It is not such a Service as *Pharaohs* was to gather Stubble our selves, but he will enable us to doe, and where wee faile hee will pardon, and when wee doe any thing he will reward ; and when our enemies oppresse us he will take our parts.

Observe here how the Scripture speaketh, when we are servants but doe not our dutie, and when we doe it : when *David* had committed that sinne in numbring the people, hee said to *Nathan*, *Goe tell David* ; but when hee had an intent to build a Temple to the glory of God, then he said *goe tell my servant David*. When wee are doing our dutie towards God, then wee are his *Servants*, but when wee are about other service, God will not owne us. *Israel* were the people of God when they were good, but when they committed Idolatry, then *goe tell thy people* saith God to *Moses* that thou hast brought up out of the land of *Egypt* ; let us therefore remember that wee are Gods servants, and if Servants, then God will owne us.

2. Part.
Our condi-
tion, wee
must watch.
108.

What wat-
ching is,
and im-
ports;
Difference
betweene
watching
and waking.

Now to goe on, *Blessed are those Servants whom their Lord when hee commeth shall finde watching.*

Wee see here that there must bee a constant waiting and watching for the comming of the Lord: whence we may learne, That it is the dutie and office of every Christian constantly to watch and waite for the Masters comming.

Watching you know presupposes life, and hence first waking, and then watching.

Sence springs from spirituall life, and then waking: All that have spirituall life are not all *watchers*, and all that *wake* doe not *watch*, *waking* is when the spirits returne into the senses, and are in exercise; you know sleepe bindes up the senses, but when the spirits returne the obstruction is dissolved.

And then there is *waking* when all the powers are in a readinesse, and when there is a discession of vapours that stopped the senses before.

So then *waking* is the returne of the spirits, either by some motion, as stirring up the body, or by some great shining light. So it is in the spirituall life. The vapours causeth sleepe, but the Spirit of God scattering a light awakens us: By this light is meant either the light of his judgements, or the light of his mercies, or the light of divine truth, for by all these sometimes wee are awakened.

There is first a waking condition and then
we

Christians must wake and watch.

we watch, I intend to speake of watching, now waking is a preparation to this.

Watching, is when upon waking all the powers and graces are in exercise, preparing for good, and avoyding of evill.

Now for bodily watching, wee have nothing to doe with that here, because here it is spirituallly meant; but yet taken so far as the body is an Instrument of the soule in the action both of soule and body. As when the body is surprized with any inordinate affection of the blessings of God, then the soule is unfit for watching, and therefore it is specially meant of spirituall watching.

In the primitive Church, they had watchings bodily and spirituallly, for being under the Tyrannie of the heathen Emperour they had not libertie to serve God in the day. But afterwards they had their *vigills*, watching times, called *vigills*, *preparations*, which were before the Word and Sacraments, or when there was any great businesse in hand. And when superstition grew, they had their *vigills* too, but they made lawes to binde the people to observe them three times in a night, but their Prayers were in Latine. It was a perverse imitation of *David*, that rose at midnight to praise God, that was when hee was stirred up upon some extraordinary occasion, when there was some danger or some other occasion neare, not that hee did it ordinarily.

But wee are fallen into a contrary course than the ancient Church was, to spend whole nights in Prayers. For wee have those that spend whole dayes in sleepe. Wee cannot watch one houre with Christ, but wee can spend whole nights in vanitie.

Doctrine.

That which I meane to stand upon at this time shall be this, That the carriage of a Christian in this world is an estate of watching. Till Christ come home.

Thereasons
why wee
must watch.

I will shew this by some reasons why it should be so, and give some directions how we must be in a waking condition.

Reason I.

The first reason is this, Because *wee* are in *danger of sinne*, and in *danger by sinne*. This occasions watching, especially being ever in *danger of sinne*, and besides many other finnes, that sinne of drowfinesse, deadnesse and heaviness of spirit, for every man by experience finds this spirituall drowfinesse hanging upon him sometimes more than other, therefore wee ought to have the soule in a better condition.

And then we are in *danger by sinne*, and that is more than I can expresse; for by drowfinesse oftentimes wee fall into finnes whereby we offend God, and the good Angels, and give Sathan advantage and grieve the good Spirit of God, and put a sting into all other troubles. Yea sinne makes the blessings of God which wee enjoy no blessings, and hinders

ders us from praying God as wee ought for his blessings. So that thus we may see we are *in danger to sinne*, and *by sinne*, therefore wee have neede to keepe a spirituall watch.

Againe consider in what relation wee are in this world, and what the life of a Christian is compared unto: Wee are travellers thorow our enemies countrie. This is Sathans place where he raignes, being *god of this world*, therefore wee had neede to have our wits and senses about us.

Reas. 2.

And then againe, the worst enemy is within us, our owne hearts, which joyne with Satan to betray us to the world, he being the God of this world.

Now carrying an enemy in our owne bosome, therefore wee neede to watch, for that is the condition of travellers through their enemies country. Wee also carry a Jewell (a soule) a precious Jewell in a brittle glasse, if once the vessell breake all is lost.

And then againe wee runne in a race, now those that runne neede have the goale in their eye. The price of their high calling, they had neede looke upon that which may encourage them. And of all men Runners neede be watchfull. Wee are all runners, therefore you see the necessitie of a watch.

Reas. 3.

Againe our whole life is not onely *a race* but *a warfare*. And of all conditions *a warfare* needs watching, for wee have enemies to fight

Reas. 4.

fight against that never sleepes. Sathan our enemy never sleepes, but goes about like a roaring Lion seeking whom he may devour. We sleepe, but Sathan sleepes not, nor those that are his instruments. The poore Disciples slept, but *Judas* slept not; the traytors of the Church sleepe not, the poore Disciples they fall asleepe and suffer Christ to manage his owne cause, they have a time, and they will be sure to take it. Wee being therefore not onely runners in a race, but borne fighters, for every Christian is borne so; therefore wee must needs strive.

Now the strongest enemy is in our owne bosome. Sathan is said to depart from Christ for a time, but he never departs from us, wee have an enemy, that is, corruption which hinders us from good, and taints that good wee doe, wee carry corruption in us that seekes to betray us, and will give us no rest at all.

Reason 5.

Againe not onely thus, but wee are all also *Stewards*, and wee have all of us tallents, of which wee are to give an account, now an estate of account ought to bee a watchfull estate.

Wee are all subject to give an exact account of that wee have done in the flesh, being therefore to give a strict account wee ought to bee watchfull.

Reason 6.

Againe men that are under observation neede bee watchfull, now there is no Christian

stian but is in perpetuall observation, for there is in him a conscience, though it bee a sleepe for a time, yet that Conscience will awake and stare him in the face, you know what is said in *Genesis of Cain*, *Sinne lyeth at the doore*, Conscience like a sleepe dog lyeth at the dore, and will flie in our face when wee are going out of this world, and then it will bee a heavy time, thus wee are in observation of conscience within us.

We are likewise in observation of Sathan, that watches all whatsoever wee speake or doe.

And then God observes all that wee doe, all our sinnes are written with a Penne of Iron, that they can never be gotten out of the soule without repentance.

If conscience faile, yet God will not faile, therefore being under observation wee had neede be watchfull.

I hope there is none that will deny this, but that they ought to watch.

Now beloved since our life is a *vigill*, a *watching time*, a *warring time*, and a *race*; wee are therfore to stand in perpetuall watch.

Let us now consider how we may bee stirred up to watch; I will not speake all that may be said, but onely give you a few things to shew you how wee may keepe the Lords watch.

And that we may keepe it the better, let us

Directions
for, and in
watching.

labour to have waking considerations, that we may preserve our soules, because consideration is a helpe to watchfulnesse; know & beleeve, that there is a God that watches, and an enemie that watches, and conscience will doe his office first or last, to know and beleeve also that there is a day of judgement, wherein wee must answer all that wee have done.

2. Again consider the end wherefore wee live here, and let us also consider how suitable our actions are to that end, and whether they bee for our good, and the salvation of our soules.

3. And then to have a waking consideration of the presence of God, as *Iob* had, *shall not God see if I doe thus and thus?* And so *Ioseph*, *how shall I doe this great wickednesse and sinne against God?* The eyes of the Lord goes through the world, seeing the good and bad, hee hath an eye that never sleepeth, his eyes see into the darke thoughts of our hearts, and sees our inward thoughts; all is naked to his eyes, now the consideration of this may make us watch over our secret sinnes. What saith the Heathen by the light of nature? What if thou hast no body to accuse thee? thou hast a conscience, and a God that sees thee; thinke then when thou art in secret, that thou art in the presence of God who is a Iudge. Consider of this, that wee must all appeare before the judgement seat

seat of Christ. Saint Paul was kept in a watching condition by the consideration of this, *knowing the terrour of the Lord wee perswade men*, knowing also that it will bee a terrible day. And when Salomon would study an Argument to startle young men; *Goe too young man, take thy pleasure, but for all this remember God will bring thee to judgement.*

To this waking consideration adde some further considerations.

The fearefull condition to bee found in an estate wherein wee are not fit to dye.

4.

A man is not in a good condition that is not fit to dye, adde this also that our life is short, and uncertaine. Now for us to live in an estate that we are not fit to dye in, is a fearefull condition; let us therefore take heede of promising mirth and jollitie to our selves to morrow, for that may bee the time of Gods striking of thee. And that which hee hath done to some may bee done to thee: *Ananias* and *Saphira* were stricken suddenly, the same may befall thee, & that resolution of thine in vaine and sinfull courses may be the time that God will take thee.

I might adde many more, I onely give you a taste of things; In a word, labour for such an inward disposition as may dispose us to watchfulnesse.

5.

Now there are two affections when they are raised will much helpe us, to wit, *Feare*

Prov. 28.
14.

and love. See *Jacob* when hee was affraid of his brother *Eſau*, he ſpent the night before in prayer and watching: let us therefore labour to preſerve the affection of *fear*; and in *fear*, the *fear* of reverence to offend ſo gracious a God. And let us watch over our hearts and lives, and labour for the *fear* of jealousie, becauſe wee have hearts ſubject to betray us. *Bleſſed is the man that feareth alwayes.* And make an end of your ſalvation with *fear* and trembling; what *fear*? the *fear* of jealousie, and reverence, for there is a great uſe of this *fear*.

Now if theſe will not prevaile, then *fear* the day of judgement, and *fear* hell if wee will *fear* nothing elſe.

It is the Atheiſme of theſe times to ſtand in awe of nothing: but hee who hath a *fear* of reverence and jealousie is fit for all things. Beſides *fear* ſtirres up care, and care ſtirres up dutie; for he that is affraid to offend will bee carefull to avoyd offence, and alſo to pleaſe.

So the affection of *love*; for, as the ſoule is raiſed to the love of God and Chriſt, ſo it will bee watchfull.

This is a ſweete affection, and keepes the ſoule watchfull over any thing that may diſpleaſe the perſon whom we love.

And then it is full of invention how he may give content to the perſon that is loved, and how to keepe the ſoule in the preſence of God.

God. We never sinne till the soule is drawne away from this, and wee never have the soule in a better tune than when wee are thus: we neede therefore to winde up our affections every day. An Instrument though it bee never so well in tune, let it but alone, it will be out, therefore it must bee tuned every day: so we should deale with our soules, and when wee finde our affections to bee downe, winde them up with waking considerations, and let us doe this daily, because they are ready to sinke to present things, wee are so ansselled up in them. Those therefore that wish well to their soules had neede to winde them up, because they are for another world. And withall labour to bee wise and foresee, that is, to know our selves both in good and evill, to know what wee are naturally prone unto, and wherein wee are subject to be overtaken, and then what hath done us good, and wherein we have beene overcome. There is no creature will be taken in a snare if hee see it. The dull Asse, you cannot drive him through the fire. But man since his fall, though hee hath beene catched, yet such is the pleasure of sin that hee will fall againe thereinto, whereas we should be wiser then a dull beast.

Adde hereunto to have a soule fit for all advantages of doing good, let us labour for this whereby wee may know how to judge every thing in its owne worth that so wee may af-

fect it, O that hereby the soule may be raised up, otherwise it will fall. To know God in his greatnesse, Christ in his goodnesse, the world in its vanitie, and sinne in the danger thereof, will be meanes to stirre up the soule to watchfulnesse. So long as the judgement is in a good frame, so long the soule will bee fit for any thing. And when we have advantages to any thing, let us studie how wee may turne it to Gods glory, and let us redeeme those advantages, for this is one exercise of watching, to oblerve all advantages tending to the glory of God. It will grieve us one day, when wee shall see at such a time we lost such an oportunitie of doing good, and at such a time neglected such a durie, let us therefore labour to have such a disposition, fit for all advantages, considering that this is our seede time; but alas, how many advantages doe we loose, in not taking good and doing good?

And let us bee wise to see what hinders us from doing good. As too much businesse about the things of this world, as if wee were borne for them, whereas the Scripture limits our care for earthly things, telling us *that wee should use this world as though wee used it not*, but that we may enjoy these things here, but wee must use them so, as we may be wise unto salvation. Take heede of surfitting and drunkennesse, and the cares of this world, saith Christ. For when men are plunged in the

the cares of this world they have their hearts eaten up, and thereby they lose many advantages of doing good, and taking good; wee should therefore labour to bee in such a disposition that we may take heede of all hinderances. And we ought to do this, because our life is a warfare, wee should therefore divide the day and keepe a daily watch.

First in the morning begin to awake with God before the world or the flesh thrust in, & bethinke of all that may befall us that day, of all the dangers, of all the troubles; and we should likewise thinke with what armour wee need to encounter with those accidents that may befall us. And then get provision, that whatsoever happens unto us, al may be for our good, and then let us consider how wee stand prepared, and where we are like to be surprized strongly there to prepare. And withall before we set upon any good thing, let God have the first fruits of our time, and the first fruits of our hearts, let him have the first of the day by prayer, that when at any time we fall into any sinne or affliction, we may not have cause to say, we have not commended our selves unto God, and therefore this evill hath befallen us.

And this will bee a comfort to us in all the actions of the day, with this resolution; This is my comfort, I have commended my selfe and my prayers to God, and have set upon
the

the day with this resolution to doe nothing that may offend God or a good conscience, and to regard no iniquitie in my heart, but to passe the day under the shadow of the wings of the Almighty; wee should labour to bee in such a disposition as this. And afterwards in the day let us doe nothing wherein we conceive God will not protect us. As in any evill way, for it is a fearefull condition to bee in any such, God not being in that place.

And then upon occasion be sure we carry a heavenly mind in earthly businesses, whereby wee may serve God better, and feare him more, for there is nothing falls in this life, but a gracious heart may draw out somewhat of it to make his heart more religious. And to thinke with our selves God hath set us in this place, and therefore wee doe this worke.

Many other things may be given, but I name but some. So for recreations, in those whetings bee watchfull, especially above all things where wee are ready to bee surprised, as in prosperitie; therefore the Lord commands his people, take heede when thou art in the good Land that floweth with milke and hony, that thou forget not the Lord thy God; *Iob* knew this, therefore when his children were feasting, hee offered sacrifice for them, least they should dishonour God in their hearts. It was a gracious heart
in

in holy *lo's* so to doe. We should in like manner be watchfull over our selves, & specially in that wee are most prone to bee overtaken in. And wee should bee watchfull over our selves when we are alone, for every man cannot use privacie well, therefore our sequestration from company we should use in holy meditations, we should be watchfull in that, because the devill is busie still. O when we are sequestred from others, our thoughts are a fit shop for the devill; take heede therefore of privacie and idleneffe.

And so for company, by which we may either do good or receive good, for that is a great helpe to our watch; (Company) for one strengthens another, as stones in an arch. God hath sanctified the communion of those that are good for the strengthening of others. And therefore the Scripture saith, *Stirre up one another, and exhort one another.*

If wee could accompt Religion a serious thing, as it is, we would not heare these things as strange things, but we would thinke of them seriously, and practise them affectionately.

And so likewise when wee are to passe the occasions of the day, wee should make use of that time we have spent, and goe over all that wee have done that day againe. As God did when he created the world, he viewed all that he had done againe. And let us not suffer our bodies to rest, till our consciences are assured

our finnes are forgiven. Oh ! it is dangerous to goe to bed with a guilty conscience ; For what doe we know whether we shall see the world againe or no ? Let us therefore be sure to watch over this, and let us renew our resolution for the time to come. And if we finde Gods assistance and blessing upon our labours, then let us watch unto prayer, together with praying of our good God, observing all advantages of prayer and prayes.

Now when we have observed in some measure, that God hath beene with us, then it is good to watch that God may have the honor by it.

3. Part. the
encourage-
ment.

Beloved if this be so that we must take this course to watch continually, then marke what Christ saith, *Blessed is he that is found watching:* So that *blessing* goes along with *watching*. And by this *Blessednesse*, Christ encourageth us unto *Watchfulnessse*. Those that keepe their soules in a watching frame, are blessed, who saith this ? Christ ; hee speakes, and sayes ; *Blessed are those servants, that he shall find watching when he cometh.* They shall be blessed in their life, and blessed at their death, especially, then wee should give our soules to watching, because there is a meeting of all when he comes to us in death, for then wee give our selves to him.

Besides, looke we to our former course of life, and to the glory that remaines for us, and
to

to Christ that is in heaven ready to receive us, and then to commit our soules to him. And to take heed of Sathans temptations, that we despair not thereby; And then to watch, for then Sathan must have all or lose all, and so to end our dayes. Christ came to some in the first houre of the watch, to some the second, and to some the third houre of the watch, but happy is he that when Christ shall come, he shall find watching. It is therefore good for young men to watch. But especially when men are in a declining age. It is good for them to watch for Christs comming, because it cannot be long before he comes to them. Christ may come to the young and middle age, but those that are in the declining part, they should watch especially.

Beloved, Christ is come to us, and we every day goe to him, for, every day takes away part of our life, we should therefore every day fit our selves for going to him by death. Our life should bee nothing, but a fitting our selves for him: And what is good at the houre of our death, is good now. We have no security of our life. There is not the worst man but will then wish he had abstained from such and such courses, doe it now.

Beloved, I exhort you to nothing but that which is fit for us, namely *Watchfulnessse*. And what is *watchfulnessse*, but a frame of soule fit to meete Christ. When our faith and hope,

and our love about the object, and all the graces of the soule are fit, a man is as hee should be.

It is the happinesse of a man, to be in an estate of well-doing; for what is the estate of heaven? nothing but so, and to be watchfull is the most excellent of all. Therefore as we ought to be watchfull at that time, so now.

* This was
preacht be-
fore the Sa-
crament.
April. 27.
1635.

Now for preparation to the Sacrament, * let us consider with whom wee are to deale. Wee are to receive Christ. Wee are to feast with Christ. Naturall wisdom teaches us, when we have to deale with great persons, to labour, to have a suiteable carriage, not onely to speake that which is good, but to doe it in all the Circumstances exactly and comely, let us so labour to come as we should doe, by preparing our hearts, hungering and thirsting after this blessed meanes, and to come with hearts kindled with the love of God and Christ, because hee gave himselfe for us, to come with hearts enlarged with thankfulness, and with holy resolutions, for the time to come. And looke better to our walking in the strength of that receiving. Now fourty to one, but sathan will set upon us, let us therefore especially watch afterwards, for when the devill knowes wee have gained any thing in the Word and Sacraments; by base thoughts, by base company and loose carriages he seekes to overthrow us, let us therefore
not

not onely watch before, but after we have received, that we lose not the fruite. It is not the action that saves us, but the well-doing, let a man therefore examine himselfe, and so let him eate : For as Blessed is that Servant whom his Master when hee commeth, shall finde so doing. So blessed is that Receiver, whom the Lord shall finde both holy in Preparation, holy in Person, and holy in Carriage.

FINIS.



Qc 3 THE



THE COMMING OF CHRIST.

REVE. 16. 15.

Behold I come as a theife: Blessed is he that watcheth, and keepeth his garments close, least hee walke naked, and they see his shame.

WE spake the last day concerning Watching, out of the 12. of Luke, and the 37. v. *Blessed are those Servants, whom their Master when hee shall come, shall find watching.* Wee will now goe on in the Argument a little (to adde somewhat to that which hath beene spoken) out of this 16. Chapter, of the *Revelation*, the 15. verse, being my present Text.

Behold, I come as a theife in the night. Blessed is hee that watcheth, and keepeth his garments close,

close, lest hee walke naked and be ashamed.

After the sixt vyoll was powred out upon the enemies of the Church, these words are brought in somewhat abruptly, out of Christs care, and love to his poore Church in times of danger. *Behold, I come as a theife in the night.*

You have in the words a Prophetickall premonition of watching, and keeping our garment close, lest men walk naked, *Behold, I come as a Theife.* Beloved, Christs comming is compared to the comming of a Theefe :

How comes a Theefe? he comes secretly, and unexpectedly; secretly, lest he be discerned; and then with all advantages of surprizall that he may not be taken himselfe, while he is taking others. So Christ is said to come to judgement, he comes suddainely, and unexpectedly, and with a purpose to surprize; when people will take no warning, he watches the time of their destruction. So that here you have the *goodnes*, and the *severity* of God: first his *goodnes* is shewed in that he will give warning in all dangers. But here is his *severity* also, when warning will not be taken, then he comes with judgement. The Scripture runnes thus: *Prepare to meete thy God O Israel*, but when nothing will doe, neither judgements nor mercies, then it is just with God to come withall advantage to our overthrow, as a theefe in the night.

Comparisons; usually are to be taken from
that

that which is usually done whether good or evill, for the goodnesse or badnesse of a thing is not regarded in comparisons.

The Spirit of God makes use of all things, ill things, and good things: You see the diligence of the devill, and the Iesuits; Those old Iewes and Pharisees that goe about sea and land to make a Profelite. Why should not wee be as diligent as they? A gracious heart will take good of them from their industry.

Christ here sayes, *He will come as a theefe in the night*, And this his comming is by reason of our unfaithfulnesse: And his comming is sudden, unlesse to some of his Children that hee prepares by warning.

When hee came into the world at his first comming, there were but a few waited for the consolation of *Israel*, the rest did not. So when he shall convert the Iewes and judge the world, *Shall he finde faith upon the earth?* When hee comes to any man or nation in his judgements, doth he finde faith? No, he findes them blessing themselves that to morrow shall bee as to day. Beloved, let us take heede: for there be diverse degrees of Christs comming; he comes to a person, and comes to a nation. We here in this Nation blesse our selves, when all the world is in combustion and we are safe, as the three children in the fiery furnace. Wee blesse our selves and cry, *The Temple of the Lord, O the Temple of the Lord*, but goe to *Shiloe*, and see what the Lord

Lord hath done there. Goeto *Bohemia*, goe to the *Pala inate*, and see what God hath done there. O how should our hearts bee awakned with the consideration of this, when we have such faire warning, and when the judgements of God are abroad.

But marke the Prophecie spoken by *Enoch*, which was a thing to come, he was the seventh from *Adam*, *Behold he comes in the Clouds, with thousands of his Saints.* This Prophecie was 5000. yeares agon, yet *behold he commeth in the clouds.*

It is the nature of faith to answer all relations of Gods dealings. That which God Prophesies of, it is as sure as if it were past, so faith is affected with it. In matter of judgement faith is affected with sorrow, and affected with a waking heart: in matter of joy it is affected with delight. Alas, what is the difference of time betweene us, and the last comming of all? What is this little distance? it is nothing. Therefore *Behold I come as a thief in the night, Blessed is he that watcheth and keepeth his garments close.*

The holy Ghost the Spirit of Christ, here makes use of this his comming to stirre us up to watch.

All that have spirituall life, labour to be waking Christians, and then watching Christians; that which usually awakens is the noyse of a Trumpet, or some shining light; now li-

ving in the light of the Gospell, and under the sound thereof, this should awaken us, if not this, the noyse of the judgements round about us should, if ever we will be waking Christians, now is the time. And it is not enough that we be waking but watchfull Christians also.

What is the difference betweene men? but that carnall men are sleepers, and spirituall men are waking; and what is the difference of Christians that are good, and that are not? The one is a watchfull Christian and the other not so: wherein is one better than another? As the one is more carefull to avoyd sinne than another. A weake Christian being watchfull is better than a strong that is not so. See the difference betweene *David* and *Ioseph*, *Ioseph* was a Servant tempted to folly, yet in the midst of his youth he avoyded the temptation; *David* was a growne man, a holy man, a man of many experiences of Gods mercies, yet you see with how small a temptation hee was overtaken, because he was not watchfull. So that thus Christians differ from themselves and others, as they are more or lesse watchfull.

To comē therefore to some directions how to carry our selves, and among others remember this; wee should have this waking and watching consideration, that we have a soule immortall, and that we are for eternity, and what ever we doe in the flesh, that shall be ever

ever with us, and how that shortly we are going to the Tribunall seate. In all these respects we should labour to be watchfull at all times, because that time in which we take liberty to our selves may be the time of our surprisall, we should therefore watch at all times, in prosperity and adversity, we should watch against all the sinnes of our persons, and the sinnes of the state we are in.

Moreover we are not Christians indeed, but when we are waking, and watchfull Christians, and we never live indeed but when we are watchfull, neither can we give so good an account of our time.

Besides if we use this course we shall bring our soules to that awe, as that they shall not dare to offend God, by reason they must come to be examined; and how will our soules be willing to be judged before Christ, when we are unwilling to set our selves before our selves; if we use this it will bring a holy awe upon our soules, because they know they must come to examination for every sinne.

But marke what followes, *Blessed is he that watches and keepe his garments close, lest hee walke naked.*

Watchfulnesse is for Action. As watch unto prayer, and watch unto thanksgiving, as he saith here, watch to the keeping of your garments close. Now this keeping of our garments close is somewhat alluding to the ceremoniall Law;

as if their garments were spotted, or as if they had touched some unclean body.

By garments here is meant first the keeping Christ close to the soule, and together with Christ all that is in him, for as a Christian is clothed with Christ so also with his satisfaction, obedience and righteousness; for Christ is given of God, let us therefore keepe our garments close. And not onely so, but apply Christ for our sanctification, put on the Spirit of Christ, and keepe the soule in a holy frame. And keepe not onely the righteousness of Christ, but the holiness of Christ, and put on Christ with the expression of his life in our life and conversation. As wee are said to put on a man, when we expresse him in our life and conversation. And then keepe Christ with his obedience, and keepe him with his Spirit, with a holy desire to expresse him, keepe all things close, and with Christ, all the good we have by him, by using all meanes, keepe truth and our profession, keepe the obedience of Christ, and the graces of Christ, keepe the Spirit of Christ and the truth of God, whereby all good is conveyed and the profession of that truth keepe unspotted. The danger is, *lest you walke naked and you be ashamed.*

You know sinne and shame came in together, *Adam* was not ashamed of his nakedness till he saw it, and then he was loathsome to himselfe when his conscience was awakened

ned. So it is sinne that makes us ashamed, therefore keepe your Garments close. To come to that I meane to speake on.

The words being cleare. First know wee have no garments of our owne: No man is borne clothed. But God gives him wisedome to make use of all creatures for ornament for him, notwithstanding we are borne naked.

Now it is thus in spirituall things, we have no garments of our owne since the fall, but before wee had, wee have none now but originall corruption that spreads over the soule. Besides that men living unto yeares have another nature worse than the Leprosie; (*Custom*) here is all the cloathing wee have of our selves, but for any spirituall good wee must fetch it from Christ. Since the fall wee must have all our garments out of another wardrobe. That is here supposed that wee have no garments of our selves, and therefore buy of me saith Christ, *Revel. 3.*

Now the second thing is this, wee having none of our selves, therefore wee must have garments, and when we have them, we must keepe them cleane and close; *Blessed is he that keepe his garments close.*

For the first, being borne naked there is a necessitie for modestie to have garments to cover our shame. When God saw Adam naked, he would make him garments himselfe, rather than he should be naked. There must

be garments for defence: so in spirituall things there must be garments to defend us from the wrath of God, else we lye as naked to Gods wrath as a man in a storme being naked lies open to the storme.

Wee must haue garments of Amitie and Friendship now, being to entertaine friendship with God wee must haue something applyed to us, and wrought in us by the Spirit of God; for whatsoever is of Christ is amiable, because he is the onely beloved:

Againe we must haue garments for distinction: Now garments doe distinguish Christians at the day of judgement, for then God lookes upon us to see what wee haue of his Image; and if hee finde us in our selues, and not in Christ then wee are condemned with the world.

Garments that are coverings must bee all over of equall extent, they cover the whole man, so head, hands and heart, all must be sanctified as well as justified. So that those that looke upon a Christian should see nothing in him but somewhat of Christ, his words, his callings, his thoughts. And as a man sees nothing of another man outwardly but his apparel: so the whole conversation of a Christian should be nothing but the expressing of Christ, hee should speake by the Spirit of Christ, doe all that hee doth by the Spirit of Christ. We must labour to be wholly sanctified

fied as the Scripture phrase is. There is an expression of this in the 2 Chron. 18. 33. *A certaine man drew a bow and smote the King of Israel betweene the joynts of the Harnesse,* there was some small place open, and that cost him his life. Let a mans profession bee never so great, and let him have good expressions thereof, if there be any place for Sathans entrance hee will be sure to wound him in that place; so that by this you may see there must bee an universall clothing.

And we must be cloathed not onely with garments but armour, because we live in the midst of our enemies, by which we may perceive the necessity of the putting on of the one as well as the other.

Now as we must have garments and must keepe them close, so also we must keepe them from staines. The persons where these graces are, may be defiled, but the graces are pure, we should therefore labour to keepe our actions unsponsored. The reason why we should doe so, among many other, is this, we live in a soiling age. The holy Prophet could say, *I am a man of polluted lips, and live among men of polluted lips,* we are defiled with corruption, and that soyles all our actions, and therefore we ought as much as in us lyes, to keepe our nature unsponsored, we are polluted our selves, and we live among men that are polluted; we live in an infected ayre; therefore we ought to keepe

keepe our garment close, unspotted, and safe. Beloved, nothing will doe us good but the application of things, all the vertue of things without us is convey'd unto us by application; therefore as the garments of a Christian are precious, so they must be applyed, wee must keepe them close, and wee must labour for the spirit of faith, and of all graces: the truth must be ingrafted into our spirits, that the word may be an ingrafted word, for being from without us, we never have them to doe us any good without the application, therefore watchfulnesse is put before, *Blessed is he that watcheth, and keepeth his garments close.*

The Righteousnesse of Christ is an excellent garment, but it must be put on, and if we have Christ we have all, we will speake a little to shew you what is the reason men are tempted to despaire, *viz.* because they keepe not the garment of Christ cleane, and close to their soules, by the Spirit of faith, for then the Devill gets in betweene them and Christ: When garments are not close the wind gets betweene, or else perchance fall off. So here we must labour to keepe our garments close, and to renew our right in Christ every day, that we may not fall away utterly; and that is the reason we so often take the Sacrament to strengthen our faith, by which we are ready against all despaire, and against all the temptations that Sathan can administer, and so wee have

have all necessary graces ready, we have our hope ready to set our soules quiet, our preparation to endure is ready, our meekenesse and our love is ready, *put on love* saith the Apostle, because it is the uppermost, the largest, and the richest garment, and set all other graces on worke, as meekenesse, patience, &c. We should therefore labour to have these graces ready, that is by watching, for watchfulnesse is nothing but to have grace in readinesse, and we have opportunity every day for one grace or other, but when we have them, wee must keepe them close by watching.

And so for truth, by which all comfort is conveyed unto us, when that is ready we are able to withstand temptations, but when that is to seeke mischief is ready to surpris us: now if the word were engrafted in our hearts, then we should have some divine truths, upon every occasion, and wee should be ready against every sinne, as *Ioseph* was, wee should therefore labour for this spirituall leaven, to season all other truthes, that wee may favour of them in all our thoughts and actions, and so shall our garments bee close about us.

There is another thing intended in this Scripture, these are dangerous times, and there are spirituall cheaters abroad in the world: therefore we should keepe our profession close, and keepe our truth and our judgements

E e

close,

close, and get love into our affections, for we shall be set upon, and if we walke at large then Heretikes and Seducers will come betweene us and Salvation, because our garments are not close; what a deale of loose profession have we, were it not for authority that establisheth it, how many thousands have we would fall off? and all because they keepe not their garments close; they fasten not truth to their soules, their garments are loose about them, that so hereby the *Iesuits* have some points ready to fall upon by reason of unready Christians, for so they are taken. Therefore *Blessed is he that watcheth, and keepeth his garments close.*

So it is in the life and conversation, for in all men sin and corruption are ready, and where truth is not invested grace is not in the heart, but onely in the braine; some have some knowledge of things, but it is not ready, and hereupon they yeeld unto any temptation.

Now you have many halters in Religion betweene God and *Baal*, betweene Christ and *Beliath*. Our Religion beloved must bee our house, it is that with which wee must cover our soules. We must build upon a Rock, and our profession is our building, and the soule must not bee so unferled or loose, as not to know whether it should serve God or *Baal*.

If a man will have any good by Religion,
he

hee must cleave to Religion. No loose profession shall ever come to heaven; for with the mouth we must confesse, but we must believe with the heart to salvation, you have a company that thinke they may bee saved in any Religion; but the Scripture is directly for those that follow the best, therefore wee must take heede of unsetlednesse in Religion.

And so in conversation men thinke they may be ambitious and unjust, and good Christians too. This loose profession never doth a man good; for, we cannot joyne Christ and Mammon together; God will not be served with others, hee will be served alone, hee must be set up in our hearts and soules and nothing with him: *O Timothy keepe that which is committed to thee safe*, even so that truth that is committed to us, and that sacred depositance, let us keepe safe & close, for if we keepe truth, truth will keepe us, because thou hast kept the word of my patience I will keepe thee. Oh but saith some if I keepe truth I shall fall into this danger and that danger, no, but because thou kept the word of my patience of all others, thou shalt be safe; therefore keepe that as a Jewell.

Least they walke naked and men see their shame;
All shame arises from this, that wee doe not keepe our garments close. So long as truth and Christ by truth have a place in the soule, so long wee are safe, you see *Adam* could not

be prevailed over till he wrung the truth from him, then he stripped him of all Gods Image. When the children of *Israel* had cast their Eare-rings into a Calfe, it is said, the people were naked. So people when they keepe not their garments close are naked, what makes men loathsome to themselves? he hath in the eye of his soule his sinne and his base courses, he hath not kept grace close in his heart, and that makes him naked. A man that hath grace in exercise hee is a lovely object to himselfe, when he shall think with himselfe of his courses, how he hath abstained from such temptations hee is refreshed in the remembrance of them; as good *Hezekiah* said, *Remember Lord how I have walked before thee in truth of heart.*

A gracious man is lovely to himselfe, and sinne makes him loathsome to his soule, and afraid of his owne condition.

Now to give some directions how to keepe our garments close.

First labour for convincing knowledge, because all grace comes into the soule by the light thereof. Grow therefore in grace and in the knowledge of our Lord *Iesus Christ*, and often propound queries to our judgements about the Word and Sacraments; am I able to maintaine this truth I have beene brought up in? and doe I finde them true to my soule, &c.

There is scarce any point of Religion but hath

Directions
for the close
keeping of
our gar-
ments.

I.

hath this savour in it. And who findes not this that our nature is prone to the contrarie, but when a man findes this that hee can justifie things from experience, he resolves with himselfe, I know this, not because I have beene taught it, but from experience I know it.

And so peace and joy that arises from judgment, I know I have found peace and joy in beleeving when I was in a desertion, and when my conscience was awakned I found this a comfortable point upon experience, by this meanes a man shall not easily fall from this truth. As for example, *all things worke together for the best to them that love God.* Few can by experience speake this I have found, God at such a time making this good unto me, but a Christian man can absolutely say this is true by experience. Wherefore wee should beg of God that he would ingraft his truth into our soule; for this is the promise of grace that he will teach our hearts not our braines.

Christians are taught of God to love one another, therefore we should beg this of God. If that we will keepe our garments close, wee must labour every day more and more to grow in all grace, and then we shall have graces ready upon all advantages; and wee must desire God to blesse the Word and Sacraments for this end, and to use our profession as it should bee, not to have an upper garment, to cover a naughtie heart, but to la-

bout more and more to put off the old man ; and not to make Religion a cloake and vaile of hypocrisie, for besides (all the sinnes wee have, to make Religion serve our turnes) it makes our sinne the greater.

When a mans Religion shall be a covert to his sinfull courses that increases his sinne, and makes his sinnes abominable.

What hast thou to doe to take my word into thy mouth and hatest to bee reformed. Take him, bind him hand and foot and cast him into utter darkenesse.

It is a good phrase that is used in the first of the *Romans*, Let us bee cast into the mould ; wee must fit our selves for the Word, that is the mould we must be cast into. If wee heare any dutie, say, Lord fasten my soule to this dutie, and when wee are fastned to divine truths, then who shall come betweene truth and us ? when truth is ingrafted in us. But when it lies loose in the braine it may bee removed, but when it hath gotten into the affections, who shall get Christ there-out.

A good conscience is a casket to keepe divine truths in, and when wee have gotten soule saving truths let us keepe them by a good conscience.

Doe nothing against the truth, keepe it in love, the affection of love must keepe it.

If wee have Religion onely in the braine, and not in love we shall be stripped of all. Sa-
than

than will rob us of any truth. Therefore it would be a great advantage for the putting on of Christ, if those that are young would labour to know all the points of Religion betimes that so they may get them rooted in the soule, that they may oversway our lusts, and strengthen the soule against temptations.

What is the reason many begin not to bee religious till they be old? They have not divine truths ingrafted into their hearts. They have a great advantage that are seasoned from the beginning; for, that strengthens the soule against temptations. And if they fall into any sinne they can recover themselves, because they have truth within them, and they are the readier to give way to any good counsell, because there is somewhat therein that will answer.

Wee must earnestly labour that the soule may be open to all divine truths, and then our hearts must close with them; so that thereby we may have comfort in all temptations, that when sicknesse, Sathan, and the houre of death approaches, our knowledge faile us not being rooted in our hearts.

And then we shall keepe it in our affections; whereof love is the seat. In the *Thessalonians* because they kept not the truth in the love of the truth they fell into grosse errors; what soever therefore wee know to be good, wee should get it into our affections, love all that is
super.

supernaturall, keepe all graces, and be in love with every one of them, as you have it 2 *Pet.* 1. There is a furniture of graces, that if a man have one hee must have another; wee must keepe all our graces, wee must not lose one. Every part must be cloathed, wee must be cloathed in our understanding with knowledge, & in our will with obedience, and in our affections with love; our tongue must not onely be cloathed with good words, but we must labour that our hearts may be cloathed also.

Those that will have good gardens will have flowers of every kind; so a Christian must have graces of every kind. When *Ahab* was killed there happened a weapon to strike through the joynts of his harnesse, and killed him, to what purpose was it for him to have harnesse with loose joynts? hee should have had it compleat, so wee must have compleat Armour, and not any grace in part. Wee must not be right in opinion, and loose in action, not hot in affection and weake in judgement. Wee must put on whole Christ for justification and sanctification; and wee must adde grace to grace, and when wee have put on every grace we must keepe them cleane and not defile our profession. Beloved, Christian Religion is a pure Religion, wee must therefore keepe our judgements pure, and we must take heede that wee be not tainted with errors.

And

And as wee judge, to wee must affect, and practice, if our judgements bee naught, all is naught.

A Christian owes a due to truth, his understanding is a Spouse to truth, hee must not therefore cleave to this opinion, and that opinion, but he must keepe close all graces; in our place wee must stand for the truth, and as *Jacobs* sonnes strove for the Wells, so wee should strive for the truth, and not incline to any Scismaticall or hereticall opinion. What a poore thing were it for a man to drag an excellent garment through some sinkehole? sure every man would say he were mad; now we have an excellent profession, and shall we suffer it to be stained? What is Religion but to keepe our selves unspotted of the world? We should therefore hate the garments spotted with the flesh. Wee should doe with Religion as we doe with our cloaths, he that is a neat man will not endure a spot upon his cloaths. Beloved, shall wee have such a garment and care no more for it? shall wee care for our outward garments? and shall wee endure spots in our profession, and in our understanding.

Wee live in a Leaproust time, wherein men are spoyled in their affections, and are of a divellish disposition, hating God, whereas we ought to bee of a holy profession and conversation; A Christian should be glorious, for

hee hath a dignitie above Angels. Now for a man that is a Christian to be failing in iustice, what a shame it is? the very Heathens abhorred this, and shall a Christian be no better than a Pagan, let us take heede of this our profession. And when we doe any thing, let us reason thus, is this becomming my Religion? and say thus to our selves, I should walke worthy of Christ, and as it becommeth the Gospel, for what is the ornament of a Christian but the graces he hath. All the beautie we have is to be religious.

You know if a man be cloathed we can see no deformitie within him: So a Christian should be so pure that wee may see no deformitie in him, but all things that are pure, wee should see Christ in his conversation, indeede we should all labour that the Spirit of Christ may speake and act; for every Christian hath the same Spirit that Christ hath to cloathe his soule withall, therefore nothing should appeare in him but Christ; the Spirit should so shine in him that all might appeare glorious.

Shall that man looke to have benefit by Religion? who is a deceiver, a lyer, a loose speaker, is this to bee clothed with the Spirit of Christ. Some men are of malicious minds, hating God and goodnesse, and yet they will take it as a great indignitie to them if they should not have the title of Christians, but you see

see what they ayme at; they know they should keepe all their garments close, and that they should labour to fasten them upon their soules; that they may say of themselves as the Church in the *Canticles*, *My beloved is all faire*, and as the mould gives the true impression of the print, so he may be all faire, not onely having the righteousness of Christ, but may have some grace in all the parts of his soule.

Wee are cloathed when wee have the love of all grace, and a desire to some of all grace, and when wee complaine that wee are no better, and when wee endeavour after all that is good, that wherein we faile we may comfort ourselves with this, that though our sanctification be imperfect, yet we are clothed with the perfect righteousness of Christ, which is the Evangelicall clothing.

This is a point of great consequence, that wee have some evidences, wee have put on Christ for our cloathing, else there is no grace; where there is faith to lay hold on the righteousness of Christ, there is likewise grace futable, and as our soules desire both, so he gives both, hee gives the righteousness of Christ and the Spirit of Christ. And then we may know wee are cloathed, if wee have the righteousness of Christ.

And againe if wee have a high esteeme of that above all, as *Paul* had in the 3. *Philipp.* I account all things dung and drosse in comparison of

Christ, for all our righteousness is but as a polluted cloth.

A Christian hath put on Christ when hee admires the righteousness of God-man; it is a righteousness of his owne appointing and sending, what a high esteeme therefore should we have of this.

And then wee may know wee are cloathed when wee love Christ, because our finnes are forgiven, in the 7. of *Luke*; It is knowne that *Mary* put on Christ, her love being such unto him, because her finnes were forgiven by him.

And then when wee have faith to beleeve this, that Christ is ours, and when wee have boldnesse to goe to God in our mediators name, and can triumph over all our enemies. *Who shall lay any thing to the charge of Gods people?* out of the knowledge of this that Christ dyed for mee, and is now in heaven making intercession for me. I can triumph over all enemies, alas Sathan will picke a thousand holes in our righteousness, but when we can looke upon death, and the day of judgement and not be discouraged. It is a signe we are cloathed, let us therefore keepe our garments close.

And let us make this use of our daily sins, every day let us renew our right in Christ by repentance, saying thus, this day I have forfeited all, but now I will regaine my right, there is a
Foun-

Fountain opened for sin and for uncleannesse.

The second *Adam* takes away all sinne, and therefore when we can make daily use of our justification; it is then a signe wee live by faith. This is to feede upon Christ, when wee feede upon his obedience.

The life of a Christian should be to live by Faith, this use wee should make of our daily infirmities, afflictions, and sinnes to keepe our garments close.

How doth Sathan draw the soules of many to hell? When Christ is loose in their understanding, then the Divell comes betweene them and their garments: and when conscience feelles the grearnesse of sin, and hath nothing to support it, then Sathan robs them, because they want the Spirit of Faith.

They which walke in white here, shall walke in white in heaven, they which goe on constantly here, they shall at the length walke in heaven with more white eternally with Christ.

Now let us see our danger if on the contrary wee keepe not our garments close, *wee shall be found naked*, now nakednesse is a wooll condition, it is a curse, therefore when wee are to appeare before God, let us labour for the Spirit of Christ, that when Christ shall come to judge us, hee may see his owne stampe upon us.

And let us consider what a shame it will be

untous at that time if he shall finde us naked.

What a shame is it to bee a worldling: that when Christ is not upon our affections to turne *Demasses*, as *Demas* followed *Paul* but afterwards imbraced the world. Or at the houre of death, what a shame is it, that whereas many men went for Religious men, but for want of keeping their garments close they then want comfort. And at the day of judgement shall bee ashamed before God, Angels, and men.

Let us therefore labour to make Christ ours, that then we may live cloathed and dye cloathed, and then we shall be blessed. For blessed is he that hath Christ upon him here, he shall be blessed for ever hereafter.

The



THE CHRISTIAN WORKE.

PHILIP. 2. 12.

Wherefore my beloved, as yee have alwayes obeyed not as in my presence onely, but now much more in my absence; worke out your salvation with feare and trembling.



He first word (*wherefore*) carries our minds back to things formerly delivered. Before the Apostle had taught them out of the example of Christ that they should not minde their owne things: he went about doing good, and humbled himselfe; now when God is humble

3. Part.

humble how shall any man be proud? Having therefore such an example as Christ, without all exception, as he hath done do you, be obedient, &c. In the words consider; First the duty, *Worke*. Secondly, directions to the right manner of performing this dutie. Thirdly the motives to this dutie. The manner of performance of this worke. First it must bee in sinceritie, secondly in obedience, thirdly it must bee earnestly and throughly, fourthly it must be constant, fifthly it must be ever tending to assure to us our salvation, sixthly, it must be in feare, or holy jealousie. The motives to this dutie, first Christ he was obedient, follow him; secondly, my beloved, that is, as you shew or deserve my care of you, and diligence to doe you good, obey; thirdly you have done it heretofore, it is no new thing I require, it is not impossible, you have done it already; fourthly, if you doe, it shall not bee in vaine, it tends to the assurance of salvation here, and to the accomplishment thereof hereafter, therefore *worke*.

1. Part.
The worke.

[*Worke*] The estate of a Christian is a working estate, not idle; Christianitie is not a verball profession, nor speculative. *If yee know these things, blessed are yee if yee doe them*, saith Christ. Observe, hee placeth the word (*blessed*) in the midst, to unite those two which the world so ordinarily divides. I meane knowledge and practise, if words would goe for

for excellent payment, many there are that would be admirable Christians, but wee must know, that a Christians estate is accomplished by *workes*, and that not onely outwardly, but inwardly, and by all manner of *workes*: *workes* of preparation: *workes* of propriety: and these inward, or outward, and all, is in our generall or particular calling.

Workes of preparation are those that prepare men to beleve; as hearing, reading, meditating, for these make not a Christian, but by these a Christian is prepared to be wrought on by Gods Spirit: in these a Christian must bee still working, and from these hee ought to proceed to *workes* of propriety: as beleife in God, hope more strongly; love more ardently; pray fervently, doe *workes* of charity chearefully. The three first duties being inward, the two last outward, & these concerne our generall callings as we are Christians, and then in our particular callings, to love, to reverence one another, seeke the good of others, and to be bountiful to others. A Christian he must worke in all these.

The use of all this is; to cause in us a right conceit of religion, many are good talkers, use faire words, are excellent in discourse, and these passe for currant Christians: Nay, many there are that come not to this degree of speaking well, no, cannot indure to heare others speake well, but indeavour to turne their speech to other matters, yet these goe for good Christi-

Vse.

2 Part.
The man-
ner.

2.

Doff.

1. Our
workes
must be
done in o-
bedience.

ans, and thinke they shall be saved as well as the best, when alasle, they never came one steppe to salvation. Thus for the worke : Now to the manner.

He said before : *As you have heretofore obeyed, even so worke now.* Shewing the first thing : *That all our workes must bee done in obedience.* Whatsoever we doe, it must be done in obedience to God. Many are damned for mis-doing their good workes, because they did them not in obedience to God : to this end it is expedient ; First, that wee should know what Gods will is. *Rom. 12.2. That you may prove what is that good, that acceptable, and perfect will of God,* saith the Apostle, and in the *Ephes. 5. 10. Prooving what is acceptable to the Lord.* And therefore an ignorant man is a rebellious man, when he knowes not Gods will, how can he doe his will ?

Secondly, this obedience must be to all Gods lawes, for partiall obedience is no obedience ; for he is a Lord, and not a servant, that will cull and picke out his obedience. *Then shall I not be confounded,* (saith David) *when I have respect to all thy commandments.* It is the divels sophistry to put men in heart with the consideration of some few good duties that they have done ; when alasle, if a fowle, or bird, bee caught by one winge or legge, it is as sure as if a man had her whole body in his hand. The divell hath a man as sure in one sinne unrepented, as in many :

ny: and therefore the Apostle limits not this obedience, but layes it downe indefinitely.

The second thing in the manner is, that this working must be in sincerity: *Whether I am present to see you or not: obey God, he sees you.* A Christian must doe all things sincerely, as in the presence of God. The Pharisees did many good workes, but it was to bee seene of men; therefore Christ saith, they have their reward already: I will pay them no wages, they did it not to please me. Many are this way faulty, they doe nothing but for applause: pray in publicke for fashion sake, never in private; when as Christ saith, *Enter into thy Chamber, and when thou hast shut the doore, pray to thy Father in secret.* Many can talke well, and discourse well, but for inward graces they never looke, nor regard: and it is this that upholds many Christians, they see religion is respected of those of whom they desire to bee had in some esteeme, but God sees thy hypocritise, and thou hast thy reward.

Ioash was a good King, so long as *Iehoia* da lived; many seeme to be good; so long as those in authority are good, but if they die once, all good goes away with them. But a good Christian is ever good, and in all places, occasions, times, companies, he will be like himselfe. Thus much of the second thing in the manner. Now for the third.

Hee saies *Worke out*, the word signifies, with

Gg 2

toile

2. Our workes must be done in sincerity.

3. Our worke must be done industriously, and sedulously.

toile to labour. So in the 6. of *S. Iohns* Gospell, *Labour not for the meate that perisheth;* It is a good saying, *No perfunctory thing can please God.* To this end, as *Seneca* saies of performing of duties naturall, so in religious duties, there is required, first, a right judgement of the nature of the thing we doe: Secondly, an affection to doe it: and thirdly, that affection must be proportionable to the worth of the thing we doe; else what doe wee, yea as good not doe it at all, and therefore the *Scripture* to every part of Gods worship, addes words of intention; *Take heed how you heare; so runne; pray fervently in spirit; give cheerfully; repent thoroughly.* So that our affection must bee proportionable to the thing wee are about, serious in good; a through serious praier, is worth a thousand perfunctory: and one doctrine well digested, and applyed, worth all the rest, bee they never so many if they bee done slightly, and the rather are wee to looke to this duty, for that the divell is busie in such duties to withdraw thy minde, and to steale away the seede sowne, the poore husbandman lost three parts of his seed. Many feele such flashes of comfort while they heare the word, as they could wish they might bee dissolved at that present; but being gone, pleasures, profits, and such like, take away, and choake the seede sowne. Many there are that will play, or recreate themselves with all their might, but when they come to pray, instead of
all

all their sinfull life, thinke the saying of, *Lord have mercy upon me, or I am a sinner*; or such like, makes even all accounts, betweene God, and their consciences. Those that are and will bee Christians indeede, they see what they ought to doe, and how they are to performe duties, they shall finde themselves to bee no losers, but gainers at the end, for by performing of things in this manner, they shal strengthen the assurance of their Salvation to themselves, more and more, for God punisheth such slighting of duties, justly, with slight assurance, and with many doubtings of Salvation, and of their secure estate, well the next thing to be considered in the manner of working is:

Fourthly, it must be constant, not like the morning dew, or *Lot's* wife, that looked backe; for Religion is a living, and trade, it must be maintained with continuance in labor, & working in a constant course of goodnesse; *All the dayes of our life*, saith *Zacharies* Song. *Father* saith *Christ*, *I have finished the worke thou gavest me*. He never left till all was finished. *It is finished*, saith *Christ* on the Crosse, and the *Apostle*, *I have fought a good fight, I have finished my course*, and then he speakes of a *crowne of righteousness*. The want of this, makes many dye in extreame griefe, they wish they had done such and such things, when it is too late. To this end we must come with a resolution,

4. Our worke must be constant

not to be scared from performance of duties, and therefore to furnish our selves with patience, for wee must meete with many discouragements, from without and within. Brethren saith the Apostle, you have need of patience. For you shall reape, if you faint not, and then consider that all promises of a crown are made to such as are sincere. *To him that overcommeth, saith Iohn, I will give, &c. He that indures to the end shal be saved, saith Christ.* Many decay in their first love, and God justly suffers them to fall into many grosse sinnes, and he vomits up such as are growne cold.

5. Our worke must tend to salvation.

The fifth thing in the manner is: that it must tend to salvation, wee must goe on in a constant course of goodnesse, till we come, and that we may come to the end of our faith. Let this end, viz. salvation make you worke in the duties of grace, for salvation is begunne here, and the state of grace here, is called *salvation*, even as well as the state hereafter.

The Doctrine is; *That all which wee doe here, ought to tend to the assurance of salvation.*

We say in nature, that all conclusions are to be reduced to their principles. So is Christianity, all is to be referred to our Salvation, as to a maine principle, those things that tend directly to Salvation, to bee done in the first place, and most especially; and then other workes, they must tend the same way, for all workes that are good, doe either expresse holinesse,

linesse; or increase it in us, and thereby they increase our owne Salvation, as in our ordinary callings, if we performe them in obedience to God constantly, it expresses the gifts and graces of Gods spirit in us: do we sanctifie them by prayer? doe wee referte all the good, to the good of those amongst whom wee live? especially to the good of the faithfull? this strengthens the assurance of our Salvation, and tells us that Gods Spirit is in us, the poorest servant in his drudgery, he serves God, if hee does it as in the presence of God. *Col. 3. 24.* the poore woman, in bearing, and bringing up of children shall be saved: that is, notwithstanding that sentence, *That in sorrow and paines shee should conceive*, yet her Salvation is no whit hindered thereby, but rather furthered, so that it is grace that elevates earthly workes and makes them heavenly.

But take this Caution withall: that wee more highly esteeme our Christian calling, then our ordinary vocations, and duties, and to that end wee ought to redeeme some time from our ordinary callings to meditate, and to examine our selves, and to pray, and this to be done daily, for Christ saith, *Labour not for the meate that perisheth*, in comparison of that meate which lasteth for ever. Especially, on that day which God hath chosen to his owne use, I meane the Lords day. Mingle not thine owne callings with holy duties on such dayes, unless

unlesse it be in case of mercy, and that also of great necessity. God made this day for his owne glory, and for our good, knowing how earthly minded else wee would be, unlesse some time were allotted wholly to vindicate our mindes from these earthly things. Take heede therefore how wee be bold on this day especially.

[*Your owne*] herē is containēd another direction in this Christian worke. In our workes and doings, we must beginne with our selves, contrary to the custome of many, who are in their owne duties negligent, but Lord-like in overseeing of other mens workes : we are to know true zeale, and practise beginnes at home.

[*Worke out your owne*] Whatsoever others doe, looke you to your selves. So did *Ioshua*, *Let the people doe what they will, I, and my house will serve the Lord*; so that a Christian ought to resolve with himselfe, concerning his owne carriage : he that is wise, is wise for himselfe, better it is that you alone should worke out your owne Salvation, then goe to hell with others for company.

[*Your owne*] Every one hath a cup that he in particular must taste of, and every one a particular worke to doe, though all goe one way that are saved, yet some goe by more sufferings then others : some hath harder taskes set them to performe then others, some must live

live in some callings, and therein worke out their owne salvation, others in others, Ephes. 2. 10. every one is created to good workes which God prepares for him.

For the first direction, contained in feare, &c. the time is too short to speake of, and therefore I come to the motives.

The first is taken from the example of Christ, comprehended in the word (*Wherefore*) Christ he did as he would have us to doe, he did all in obedience to God, hee came to doe his will, he was sincere, cared not for the world: what he did, hee did thoroughly, hee healed all, did all good, did all things well, and he finished his course; now we must imitate Christ in all these, never give over till we may say with comfort at our deaths, *all is finished*. This must needs move us if we consider what an honour it is for us to bee like him, and to follow him; and then it will bee gainefull to us, he got honour by it, was exalted, so shall we therefore bee like him: and then hee is a patterne without all exception, wee cannot offend so long as wee propound him for our example. It is a foolish opinion therefore that men may be too religious, can any goe beyond Christ, nay or come neare him.

The second motive is taken from the Apostles love, *my beloved*. Shew that you will answer my care & love to you, whence observe,

H h

That

6. Our workes must be done in feare.

3. Part The motives.

1. From the example of Christ.

2. From the Apostles love unto the Philipians.

That it ought to be a motive to Christians to take good courses, that they may thereby comfort those that have care of their good. The Apostle *Heb. 13. 17.* bids the *Hebrewes*, *that they obey: them that are their guides, why? that they may give account with joy, and not with griefe, for it is unprofitable for them.* But to leave this personall manner of speech. Christians ought to seeke good courses, to give content to the soules of those Christians with whom they live, for they make it a matter of joy to see one grow in religious behaviour: and contrarily are grieved when they see it decay in any.

3.
From the
possibility
of the work.

The third motive is drawre from the possibility of it, as if he should have sayd, you have already begun, you know what it is I require, it is no new thing, nor is it impossible; doe but worke out that which you have begun, hee that hath set one step into Religion is halfe way. It was a great commendation in the Church of *Thiatira*, that their last workes were more then the first: wee should labour to grow on still, from one degree to another, even as the Sunne shines more and more to the perfect day, and therefore it is a Christian course to compare our selves with our selves daily, and if wee finde a decay in our selves, rest not contented till thou findest thy selfe amended. We pittie men when they decay in outward things, but of all decayes, the decay
of

of goodnesse is the most lamentable, and therefore as you have obeyed so obey still.

[*Now much more in my absence.*] These words I take not to bee so meant, as if the Apostle had spoken of what they already had done, but rather what he would have them to doe, as if he should have said; I know now that I am absent, you shall want no allurements nor temptations to draw you away, and I know now I am gone grievous Wolves shall enter in, not sparing the flocke, as it is in *1st. 20.* therefore now bee much more carefull and watch. Hence therefore observe, The want of meanes that formerly men had is no sufficient plea to excuse decay in grace in any man. *Redeeme the time*, Why? not because goodnes increaseth amongst all sorts, but *because the dayes are evill*: the world would have reasoned cleane contrary, because the dayes are evill, bee thou also evill, follow the fashion, Religion teaches us to reason otherwise, because you have not the helpes you formerly enjoyed, double your diligence, God will graciously supply you, if you be not wanting to your selves, hee will never depart from you, though I am gone: hee was a Sanctuary to the Iewes in *Babylon* when they wanted the Sanctuary, and yet then were they in greatest glory; and it is remarkeable, men have beene still most glorious for Religion, in want of outward meanes.

4. From the
end of the
worke.

The fourth motive is layd downe in the end ; it is to our salvation : which as it carries the forme of a direction, so as it is an end it hath a power to moove us to it. Considering wee are not yet perfect, goe on till you come to perfection, it is an incouragement to us to begin, and when wee have begun, it doth incourage us to goe on forward. See this in *Titus 2. 11. The grace of God teacheth us to deny ungodlinesse and worldly lusts, and to live soberly, &c.* and incourage th us on, looking for the glorious appearing of Christ. Wee are sonnes, shall wee be rebellious? wee looke for salvation, shall we not then worke it out? yes. *Moses* chose rather to suffer afflictions with the children of God, than to enjoy the pleasures of sinne for a season, why? he had respect to the recompence of reward : wee have an evidence here, we shall be saved hereafter, and this makes us strive to ascertaine it more, and more to us ; and indeede, hee that carries his salvation in his eye, needs no better incouragement ; what made them in *Heb. 11.* to wander about, and to forsake all? they looked for another Citie, whose builder was God. Thus it is in ordinary affaires : What seasons warre? but the hope of peace ; the troubles, and the tempests on the Sea, but the hope of the Haven : the labour and cost in sowing, but the expectation of harvest. Shall not we much more indure a little labour here, for endlesse happi-

happinesse assured to us hereafter? this is much forgotten: What makes persons so dull in good duties? they either know not, or forget this reward, for he that sets his minde on it cannot be cold or dull. But heres the pittie; men labour, sweate, take paines, and travaile here, spare no cost, and all this to goe to hell, to heape up wrath against the day of wrath, the Divell has more servants in his barren and fruitlesse service, than God gets with all his promises, and good things that hee liberally gives: besides I adde one or two directions more.

First labour to get a platforme of wholesome words, if we would worke wee must have an Idea of the thing wee worke in our head: wee must labour to get a forme of practise and doctrine out of the Word of God, and to carry it still about with us.

Then cast thy selfe into that mould thou hast thus framed, *Rom. 6. 17.* bee moulded in that forme of doctrine, beleieve what he will have us to beleieve: love that ^{wh} he will have us to love, and having this frame in thy minde, in what estate soever thou art, whether single or married, governing or governed, thou shalt have still with thee a platforme of duties, fitting for the carriage of thy selfe, and there will be no dutie thou hearest taught but thou wilt be able to draw it to thine owne practise; the want of this makes most men unfruitfull,

heaping up thereby damnation unto themselves.

3.

Lastly, observe the good motions of Gods Spirit in thee; further them to the most advantage, turne them to present practise, lose nor delay them not, for the Divell will steale thee away from them.

What feare
is.

Three sorts
of feare.

Now we come to another part of the manner of a Christians worke, it must be done in feare and trembling: not to stand on the divers kindes of feare: In generall, it is an affection planted by God in our natures, whereby we foreseeing dangers, which may hinder our being, or well being, are afraid of them. This is incident to our natures, and it was also in Christ; and were it not for this, men would be prodigall of their lives, and would rush into desperate dangers; there is a carnall feare, as when we feare the creatures of whom wee are Lords, and this proceedes from a carnall distrust in God. But in this place is meant a spirituall feare, which may be branched into three divers kindes. First a feare of reverence, which is a feare mixt with love, when wee feare one or stand in awe of him for his greatness, yet love him for his goodnesse to us, and thus a Christian feares God. Secondly, hence proceeds the second kind of feare, which is a feare of watchfulnesse; and thirdly a feare of jealousie, least wee should offend against God, and this arises from the consideration

ration of our weakenesse and the falsenesse of our hearts : so that he here saying, *worke out your salvation with feare*, bids them that they proceede on in their course, *with reverence, watchfulnesse and jealousy*. As for the word *trembling*, it is none other but an effect, or symptome of the passion of *feare*, arising from excesse of feare in regard of fearefull objects ; for then the Spirits retiring in to comfort the heart, leave the outward parts destitute, so as they tremble. And on the contrary, in objects of delight and comfort, they come outward, to the outmost parts as it were, to meet with such pleasing objects as are presented to the sence, it being thus in nature, it is also in us spiritually : for wee beholding the majesty and power of God, and considering our owne basenesse and infirmities, are drawne to a kind of feare, which if it be somewhat more then ordinary, it produces a spirituall trembling. Having thus opened the words we will come to some Doctrine : and first in generall observe.

God requires all duties that are done to him, to bee done with affection, the carelesse Christian, thinks the deede done to be sufficient to please God. No, verily hee requires worke, but it must be done with affection : the affection must first be obedient, and then the outward man. *Thou shalt love the Lord thy God with all thy heart, soule and strength, and thy*

Doct.

Doct. I.

thy neighbour as thy selfe. My sonne give mee thy heart, saith Salomon. I might inferre this Doctrine, to shew how many are faultie this way; but I come to this particular affection of feare. All things that are done must bee done in the feare of God; and this must wee doe before our calling, and after our calling; before our calling to worke our selves into our salvation, and in our calling, to worke out our owne salvation. Before our conversion feare is necessary for us: God uses it to bring us to Christ. Legall feare is alwayes or most commonly before Evangelicall, it is as the Needle that drawes faith after it as the thred. Such is Gods goodnesse to us, that lest we should fall into Hell ere wee are aware, he hath left us objects of terrour, and threatening judgements to keepe us from Hell, and all to provoke feare in us that wee may be saved: there is a spirit of bondage, before the spirit of adoption, *Rom. 8. 15. Tee have not received the spirit of bondage againe to feare, but you have received the Spirit of adoption*; implying that once they had received the spirit of bondage: for verily, first men see their miserable estate by nature, and this convincing their consciences, comes to stirre up feare in them, which drives them to the rocke of salvation, Christ Iesus. I speake this the rather for that it is evident many never yet came to this spirit of feare, they live in a course of
 {knowne

knowne grosse finnes, betweene whom and damnation is but a step, they know they are abominable finners, yet feare not Hell, how can men thinke well of such? they never yet came to the spirit of bondage to feare: tell them of hell, they tush at it scornefully, being herein more brutish then an Asse: Lay burdens on him, he will beare them patiently: but presse him never so much to goe into the fire, you cannot make him come neare it; when as wicked men, they cannot bee kept from running into Hell with all violence. They are worse then the Divell, hee beleeves, and it causes him to tremble, they neither tremble nor beleeve, but live contemptuously, and presumptuously in their courses. Well let such looke to it, what they doe not now they shall doe it hereafter, when there will be no comfort left for them, though they seeke it with teares.

Thus have I showne that before conversion feare is necessary. I adde moreover, that men after conversion, beleevers, they ought to have feare of reverence; wherein wee will speake somewhat of feare in generall: then of the manner of it: and lastly of the motives thereto. For the feare that here is spoken of observe that, First *it must be generall*, at all times, in all actions: *Iob* said I feared all my workes, and indeede in this estate wee must continually feare till wee be in Heaven; and

Properties
of Spirituall
feare.

1.

as it belongs to all workes, and times, so to all Christians, nay and to them most of all, for that the Divell is set against you, and your actions, if they be ill are the most scandalous, and by them is God most of all dishonored; and therefore the more grace a man hath, hee will feare the more. Even as a rich man, the more riches he hath the more care hee taketh, least they should be stolen from him.

2. Secondly, *this feare must be serious*, it must worke a kind of trembling, by reason of the dangers that wee meete withall, which are like to be many and great.

3. Thirdly, *this feare must be total*, in the whole man, for that the image of God is in the body, even as in the soule, and as in other affections a proud man is knowne by his proud eye, and carelesse carriage, even so the countenance will bewray whether the heart bee humble, loving, careful, and the like. It is an idle speech that many have, they will say their heart is good. Let such know, where grace is, it workes a change, and that thoroughly in body and soule. David therefore joyneis prostration with calling on the Lord, *Psalm 85*. let us fall downe, and in other places, casting up of the eye, and extending of the hands.

Meanes unto a good feare.

Meanes to this dutie, observe;

- I. First wee must *consider Gods love to us*, it is the first and maine thing in reverence, this will breede fearefulnesse in us: for the more assured

red wee are, the more fearefull will wee be of offending.

Secondly, *set before your eyes the other attributes of God, as his justice*; what though it bee true, he revenges not the sinne of his children, so as it were better for him that he had not offended, for he will not suffer sinne to dwell in his children.

Thirdly adde *the examples of those that have felt his justice*, especially of the best servants of God; *Moses* for a few words never entred the Land of Promise. *David* for a proud conceit in numbring the people, lost 70000. men of the Pestilence. The *Corinthians* for unworthy receiving of the Lords Supper, many of them dyed, and if it bee thus with his dearest children, have not we cause to feare? yes assuredly, God will be honored in all those that come neare him.

Object. It will be said that there are no examples of late of Gods justice in this kinde, as to strike with sudden death.

Answer, true, but God strikes with hardnesse of heart, which is farre more worse, and God doth strike men with temporall judgments although they thinke not of it, even for those sinnes they thinke not of; and if it were not thus, let such men know there is a judgement to come, and that God is the same God now that he was ever, a powerfull, just, and all seeing God, and it will make them if they

2.

3.

*Object.**Answer.*

belong to God, to set themselves in the presence of God, even in their most secret Closets. This is notwithstanding forgotten every where, and many sinnes are committed which sinners would be loath that a child should see, yet are they not afraid of God, that sees them, and sets them downe in a booke; well then a Christian after conversion, ought to feare with a feare of reverence.

It followes in the second and third place, a Christian must have a feare of jealousie, and watchfulnesse, and thus worke out his salvation: for by this meanes wee keepe our selves from displeasing God, it being a carefulnesse wrought in us by the Spirit of God, causing us to take heed how wee offend God in any thing, for a Christian knowing the falsenesse of his owne heart is jealous thereof, there being a spirituall marriage betweene Christ and us, least it should offend, and this is the ground of this spirit of jealousie, and therefore none deceives another, but he also deceives himself, for his corrupt heart is as a traytour in his owne bosome. Another ground is Sathan, that ever joynes with our corruptions; for so long as there is a false heart, there will bee a fawning Devill. Now this should make us to examine our selves, and to feare our hearts, and to *try our thoughts* before they come out, into word or action. For sinne is like *Eliab* his cloud, at the first small, but afterward covers the

the whole Heaven. See it in *David*, one eye-glance, what a world of sinnes followed, and therefore wee must take heede of beginnings, and then looke that thou drawest not the guilt of other mens sinnes on thy selfe, take heede of scandall; see how *Ieroboam* is branded, ever mention being made of him, *Ieroboam that made Israel to sinne*. Then againe, labour to set thy corruptions in thine eye continually, and to sture up our hearts to hate them for they trouble us more then the Divell, although most men study to gratifie their enemy, and how to satisfie the lusts of the flesh: and who are their enemies? but such as tell them, and bid them beware of their enemies. Now to the reason.

V E R S. 13.

For it is God that worketh in you to will, and to doe according to his good pleasure.

IT is as much as if hee should say, because God workes, therefore worke you, least he should take both the power of working from you, and also the act, for he gives both to will and to doe, not onely the power to will, and to doe, but the very act of willing and doing, and this he doth out of his free grace and pleasure. In the opening of which words observe with me these things. First, that a Christian

Six things
observable.

hath a power in him to will and to doe good ; secondly, that God workes this in him ; thirdly, this worke is a powerfull worke ; fourthly, it is an inward worke ; fifthly, this worke is intire ; sixthly, observe how this worke is a ground of feare and trembling.

For the first, that a Christian hath a will and power to doe good, this is necessary, for in all estates, whether a man be good or bad, his will is the chiefe ; and therefore in conversion of any one the will and judgement is first wrought upon and converted ; and therefore this may bee noted to shew us our estates whether wee be good or not ; if we be good, wee will that which is good, and chuse the better part, for those that chuse the worst ever are opposite to the best, their estate is naught, let them boast what they will, the Christian therefore ever hath a will to doe, though many times he doth not what he will, being sometimes (for secret causes best knowne to God) kept by him from performing their wills. *David* would have built a Temple, and *Abraham* would have sacrificed *Isaac*, other times hindred by corruptions, the will, or to will saith *Paul* is present, but not the deede, and *Christ* saith, *the Spirit is ready but the flesh is weak*, if wee doe therefore any good, the deede is Gods, if wee will it, the will is Gods, and then we please God when we will that which God wills, and not when

when we doe that which Gods wills not.

Secondly, this power that we have, we have it not from our selves, but God gives it to us: some things are done for us which were neither wrought by us nor in us, and thus Christs death was wrought: some things wrought in us, not by us, as our first worke of conversion: other things are wrought both in us and by us, and these are all good workes after conversion. This will whereof wee speake is wrought in us by God as wee be his temples, and the deede is wrought by us, as instruments of Gods working in us. *Thought*, is not so much as *will*, it being but a way to it, yet can wee not thinke a good thought without the Spirit of God working in us, for wee have no life at all, but are dead in sinnes and trespasses, much lesse can wee have any motion to that which is good for our selves.

2.

But it will bee demanded, How can the worke be done by God, and yet wee worke the same worke?

Quest.

Answer, in every worke that is done there is Gods power and mans joyned together: But how? so farre as wee thinke, or will, it is from us, but to thinke or will that which is good that is from God; we worke not as horses draw together and equally: we are not coordinate, but subordinate, we worke as understanding creatures, but God guides our understanding to this, or that as he pleases. We heare,

An.

heare, but God he boares the eare first. *Lydia* beleaved, but God opened her heart, and framed it to beleave, wee thinke, but God gives us to thinke well.

3. In the next place wee are to shew, that this worke of God in us is a powerfull worke, it determines our will. God deales not *per omnipotentiam* to constraine our wills to this, or that, which is contrary to the will, but hee gives us to will that which hee wills, now when God intends that man shall doe any thing, he gives him a will to doe it, and in this respect his worke is powerfull in us. Magnifie therefore this power that preserves us in the midst of temptation, even as it preserved the three children in the fire from burning, that makes earth to bee in heaven; and labour to finde experience of this power in thee, the want of the sence whereof brings much want of inward comfort of Gods Spirit.

4. In the next place, note that this worke is inward with in us, not without us: he uses exhortations, monitions, allurements, but hee puts power to these to prevaile: *Fortiter pro te, suavis pro me, Domine*, saith the Father, for God may worke *fortiter*, strongly, and yet libertie be preserved too, as it is evident in the Angells; for freedome consists not in doing this or that, *ad libitum* as wee say, but then are we free and at libertie, when wee doe any thing out of a sound judgement; the Angells
see.

see good reason why they should depend on God, and man seeing that happines only lyes in the injoyment of the favour of God, doe voluntarily depend on him, God therefore enters into the heart, changes the stony heart into a heart of flesh, takes away all rebellious dispositions of our heart, and makes them plyable to his will.

Come we in the next place to consider the perfection, and intirenesse of this worke. God he is *Alpha* and *Omega*, the author and finisher of our faith, and the beginning and perfection of every good thing is from him. *Omne bonum, a summo bono*, and therefore hee is the cause of the not doing of that which is not done, he is *Causa quiescendo*, as well as *agendo*, for why is a thing not, but because he gives it not a being; so that all the ill which wee will not is of him: Wee should therefore bee as thankfull to him for any sinne he keepes us from, as for any good that hee causes us to performe; for there is not any sinne that another hath committed, but if God had pleased I might have committed. This is an excellent point to teach us humilitie. Note therefore hence,

That perseverance is from God, hee gives to will and to doe, hee that hath begun will finish the good worke, saith the Apostle in the first of this Epistle, and the sixt verse, it is not in our strength to hold out, for after wee are

Doct.

once changed God gives grace sufficient to restraine us and to hold us up. God deales not with us as the husbandman does, sowes the ground, and leaves it; no God watches and weedes us, and continues his labour upon us, till he brings us to the end of his promise, if he uphold us not wee are ready to returne to our first principles againe.

Vse.

This inforces a particular, and resolute dependance on God, in full assurance that what he hath promised, he will performe, he will put his teare into our hearts, so as wee shall not depart from him.

Dott.

And this is done freely of his owne good pleasure, and thus he doth all things, not of necessity, he is not forced to this or that, cyther by any forraine power, or internall, hee is not bound to this or that, as fire burnes necessarily: as the Schoole saith, *necessitate naturæ*, indeede hee is good necessarily, for it is his nature, but in his acts he is free from all manner of compulsion for none can compell him, neither is hee drawne to this or that, by any meritt in us, for wee meritt nothing but destruction. It was his owne will that hee made any creature at all, that hee ranked them into Angels and men, that he passed by the Angels, and redeemed man; to give meanes of salvation to some and not to others, to make the meanes effectuell to some and not to others, that some are called sooner, some later, some have

have more strength, some lesse, to some more comfort, some lesse, and to those that have more; to give more at some time and lesse at other times, as is his free will. What meritorious disposition can there be in a dead person? as the Apostle saith wee are. O but it will be objected that one grace deserves another, and God giving us (for example) the spirit of prayer, we deserve the thing we prayed for. I answer, nothing lesse, God indeed uses this order, but hereby doe wee not deserve any thing, God sayes *ask and it shall be given*, but how? not by desert in praying, but he hath established this order, that men shall aske before we have.

Hence have we a ground of thankfulness to God.

Vse.

Secondly, *take not offence though thou seeest thou hast lesse grace then others have: all are not strong, some are babes, & it is Gods will it should be so, even as there are divers degrees in ages; if thou beest in any esteeme with Christ, thanke God for that thou art. I speak the rather, being many are vexed because they are not so holy and pure as such are to whom God hath given a large portion of the grace of his Spirit; no, God gives according to his good pleasure.*

2.

Despaire not therefore, if thou wantest grace goe to God for more, he gives according to his owne good pleasure: many complaine

3.

they are sinners, dead, dull, indisposed; goe to God, he gives sharpenesse of wit to the dull; but according to his good pleasure; more hurt, and hinderance comes ordinarily from the abundance of Gods gifts of this sort, then good; for it may be God sees thou wilt bee hereby lifted up, and extolled, as *Paul* was, and therefore for thy good hee witholds it from thee; vex not thy selfe therefore, for the want of that which if thou hadst it would turne to thine owne bane.

Take heed how thou insultest over others, that as yet are not wrought upon, it may bee their houre is not yet come, and therefore.

Use thou all meanes to doe good to such as stand in need, God appoints times and seasons, when and what meanes hee will blesse, thou maist bee the instrument to convert thy brother.

And above all take heed of selfe conceit, God gives thee all, and if it be not of, or from thy selfe, why shouldst thou boast, or be lifted up? Be therefore content, and repose thy selfe on God: what though perchance thou wantest outward meanes and worldly riches? passe not for them; thanke God that hee hath wrought a spirituall charge in thee, hee hath given thee the maine; I am sure thou wouldst not change thy estate for all the riches in the world, nor pompe and pride thereof. And if thou findest a decay of the sence of Gods love
and

and favour towards thee, seeke it of him, but with submission. What if thou findest an ebbe of goodnesse in thee? and that it is not with thee now, as formerly it hath beene, that thou art more easily overcome with temptation, and that thou canst not wraastle as once thou couldst against thy corruptions? Know, God he gives his power to worke, and fight as his pleasure is, God by suffering thee thus to be foiled, tels thee that the worke is not thine owne, but his: and that he gives and bestowes increase as hee pleases. Take notice therefore of these things. Thus farre have we spoken of the words simply considered.

Now let us come to them, as they have relation one to another, and particularly of the force of the reason. *God gives the will and deed, according to his owne good pleasure, therefore feare:* and take heed how thou neglectest the meanes: feare exaltation of Spirit, and trust not on outward meanes. *David*, that holy man, he had a touch of this: *Psal. 30. 6. I said in my prosperity, I shall not be mooved,* feare how thou vowest any thing in thine owne strength in time to come, for in that, *Saint Iames* gives a good instruction: *Thou ought to say, if the Lord will.* Submit thy selfe to him, for he gives the power, *To will and to doe, according to his owne good pleasure.*

It ought therefore bee an encouragement to a Christian to worke, when hee considers

Do R.

that God works *the will and the deede according to his good pleasure*, that God is willing to give *the will and the deede* in obedience to his ordinance will make a Christian confident in every good worke, and therefore to that end he must *learne to know Gods will*, as favourites in court, they learne to know what will please the Prince, and accordingly they fashion their behaviour, and when we know his will, *then come boldly* to him, for to desire strength in doing his will, for he hath made us gracious promises, *to take away our stony hearts, and to give us hearts of flesh, and to lay no more on us then we are able to beare*; let us repaire to him for the accomplishment of these promises and others. *Take heede how we distrust his promises*, it made the *Israelites* travell fortie yeares, till all the generation of them perished, and entered not into that good land, God hath promised us not an earthly inheritance, but an heavenly, and victory over our sinnes; let us then set on this conquest boldly, and with courage, for God hath made himselfe our debter by his promise, and he is faithfull that hath promised: where by the way observe the difference betweene our estate in the first from his present estate of ours in the second *Adam*. The first *Adam* had no such promise to continue in that estate of integritie. But wee have, we are assured, wee are united to Christ more surely then he was to his estate in Paradise. Magnific

he therefore this condition of thine, and in the
 fourth place labour to know aright the nature
 of the covenant of grace, for it is a part of his
 covenant with us, that what hee injoyes us
 he will inable us to performe. If wee beleeve
 we shall be saved saith the covenant, well God
 he gives us to beleeve, hee bids us to repent,
 he gives us power to repent, the Commande-
 ments which are given us concerning faith and
 repentance, and the like graces here they shew
 the order that God uses in saving man. To
 you saith Christ it is given to know and be-
 lieve, this ought therefore to comfort us, see-
 ing this covenant of grace is, not onely a co-
 venant which requires duties of our parts, but
 also it is a testament wherein these graces are
 given us in way of legacies; if wee knew the
 priviledges that in this covenant doe belong
 unto us, it should surely make us bold. God
 promises *the will and deede*, that wee may ap-
 ply these things unto our selves, which if wee
 doe we may goe about our workes with reso-
 lution, that they shall bee prosperous to us,
 our labour shall not bee in vaine in the Lord.
 In reverence therefore use all meanes, trust not
 on the meanes, but use them in reverence, and
 in feare, and hereby thou shalt avoyd many
 corrections, which otherwise thy finnes will
 draw on thee: for the difference in the per-
 formance of duties makes the difference of
 Christians, some are more carelesse in their
 perfor-

performances then others, is it not just with God to punish such, by letting them fall into many grosse sinnes? see this in *David*, and *Peter*: they trusted to themselves, and called not on God for his gracious direction in temptation; marke their sins, observe what comfort they lost; and surely those that are watchfull Christians, are ever carefull of their rules, and God to such gives what hee requires of them, he sends us not to seeke straw our selves as *Pharaoh*, but he provides it to us.

Object.

But it will be objected, that by this doctrine of trusting and relying on God, men will grow idle. God will worke his will in us though we sleepe, say they?

Ans.

But to answer them: First such men as these will be ashamed to argue thus in outward, and worldly businesse; for example, in husbandry, God hath promised every good thing to us, therefore, let me sit still, the Corne will grow, though I sow not, nor till the ground, would not such an one be thought mad, that should reason thus. Because we know that as God hath appointed every end, so he hath ordained order, and meanes, wherby such things shall be effected. Thus is it in grace, he gives *the will and the deed*, but he prescribes prayer and other ordinances, as the meanes attaining to this will, for wee have it not of our selves: and therefore he bids us, heare, read, and meditate, watch, and such like, and depend on God

God for a blessing in the use of the meanes he appoints us: do that which is required of you, God will doe that belongs to him, he will give *the will and deed*, Christ, he knew that the Father loved him, and would honour him, but yet he prays: *Father glorifie thy Sonne*. So in sicknesse, to whom God purposes and decrees health, hee shall doe well, but how? without meanes, no, they must use advise of Physitians, as one of Gods ordinances. Thus is it with our Soules, we are all naturally sicke, and dead, God hath predestinated some to live; but how? *Faith comes by hearing*, hee must be conversant still, in the use of meanes appointed to that end. But the comfortlesse, and weake soule will say: *Alas I use meanes, yet feele I no grace, I am not the better*. To such I say, *It may be thou art not so instant, and urgent in the use of the meanes, as thou mayest, and should be*. And Secondly, thou must not measure thy selfe by thy will, for a Christians will is ever beyond his ability, tending still to that perfection, which they cannot come to in this world. Rich men that are covetous, thinke themselves poore, and still desire more. *I know thy tribulation and thy poverty, but thou art rich*, saith the Spirit to the Church of *Smyna*, and therefore discourage not thy selfe, God is faithfull, use the meanes, and depend not on the meanes, but depend on God, in the use of the meanes, else thou shalt find but little com-

fort. And if thou findest thy affections any whit enlarged to good duties, and lifted up, and cheared in the performance of them, and art glad that thou art not so conversant in sinning as formerly thou wert, but that thou makest a conscience of thy wayes. Thanke God and give him the glory, and abase, and humble thy selfe, *David* was much conversant in this: *Blessed be the Lord that hath kept mee from shedding of blood,* saith hee to *Abigail*. And his *Psalmes* are full of praises, and thanksgiving. And if thou hast any good motions in thine heart, practise them with all speed, and strengthen them.

V E R S E. 14.

Do all things without murmurings, and disputings.

THis Verse contains a new Precept of Christian modesty; enforced by removing of contraries. *Murmuring* is well knowne among us, it is so ordinarily practised of us; it arises from discontent against God, or one another, breaking into words, workes, disputings; whereby one indeavours to defend that with reason, which in the heate of his affections passed from him, least hee should be thought inconsiderate and rash. But to come to the particulars, consider with me, first, the kinds

The kinds
of murmuring.

kinds of it. Secondly, the causes of it, and Thirdly, the cure and remedies of it. For the kinds of it; it is either against God, or against man. First against God, man since the fall, quarrels with his Maker: When as Heaven, and Earth must be judged by him, man thiakes this unequall, and therefore he first *murmureth against Gods counsels and decrees.* God he appoints some to this, others to that, this is unequall faith the proud man; all of us are alike, faith he, I am as good a man as another; who art thou that contendest with God, Remember thou art clay, and God is the Potter, he hath power to make one vessell to honour, another to dishonour: Gods decrees are divine and above thy reach, if that men could apprehend them by reason, then they were not divine, lay thy hand therefore on thy heart, and cry, *O the depth of the counsels, and wisdom of God.* Shall not wee give him leave to doe what he will, when as he is the just judge of all the world? can he doe any wrong? It is usuall with naturall men to murmure against Gods providence in doing better to some others, then unto themselves, they thinke themselves much wronged, when they see some others rich and have all, whereas they themselves are poore, and this sinne is many times found in the children of God, in *David, Tob, Habbakkuk, Why doe the wicked prosper?* They find fault with the wickeds prosperity, til they

1. Men
murmure
against
God, that is
1. Against
his decrees.

2. Against
his provi-
dence.

went into the Sanctuary of the Lord, there they found the end of such men. Therefore judge not of any, but by his end, thinke not all things runne round, because thou seest no reason thereof, for Gods wisdom is unsearchable, observe the sweete end, issue, and event of all things, Princes they have *arcana imperij*, shall not we suffer God to enjoy such priviledges? can wee indure that our servant should know all our counsels and minds? let us therefore yeeld to God liberty in that which belongs to him; yeeld glory, who disposes all things sweetly.

3. Against
his ordi-
nances.

A third thing, which men often murmur at is: Gods ordinance in Magistracy, and Ministry, such men, they thinke God is not wise enough, but they will teach him whom hee shall advance to high place, and whom not, and thus they despise, not onely the Magistracy, but God himselfe. *They have not cast thee off, but me*, saith God to *samuel*, concerning the people, and indeed what are they but lawlesse and wilde persons, that cannot away with Order; they will have none to over-rule them, or if they be content for shame to admit thereof, yet *Nolamus tuus regnare*, Christ must not rule over them, nor this, nor that man, but know whosoever thou art, that all power is from God, and he will defend his owne ordinance against all such as maligne it. Ministers are not free from murmurers: how many have we

wether that thinke it tedious to attend on God at publicke service? how many that thinke, and are not ashamed to say, they can profit more in their private studdies? and that this observation of the Lords day, causeth them to lose a whole year in seven: I, but consider, God justly cursesthy calling, when as thou makest them as a stay to good duties. It is also thus in families, wife murmurs against husband, and husband against wife, blaming themselves in that they matched with such, when as they thinke they might have done better with others, no, thou couldst not have done better, God, he hath decreed this, and his decrees are not to be blamed. Servants also are troubled with this disease, they murmure against their Masters, and learne to dispute with them, and therefore Saint *Paul* wills Servants to count their Masters worthy of all honour, that the Word of God be not blasphemed. And that they doe not contend in answering againe. It is also much in Children against Parents, and likewise Parents against Children, so that this sinne raigneth over all estates and degrees, take notice therefore hereof, that thou beest not overtaken in it.

2. Men
murmur a-
gainst men.

Causes of Murmuring.

The first cause of murmuring is ignorance of Gods particular providence, his excellency

Causes of
murmuring
1. Cause.

and thy basenesse, *Iob* when he came to see the glory, and power of God, then sayd, *I abhorre my selfe, I will dispute no more*: if we did likewise consider of his majesty, power, wisdom, and goodnesse, would we contend with our Maker? consider this in thine owne cause, will any of us indure a murmuring servant? shall we thinke it is reason in us, and that God must notwithstanding suffer with patience our murmurings and disputations with his sacred Majesty, who is justice it selfe, and is not bound to render account of his actions to any.

2. Cause.

The second cause of murmuring in us, is selfe-love, man thinks himselfe worthy of all honour, never considering his weakenesse and infirmities, *Moses* was very meeke, he gave no cause to *Dathan* and *Abiram*, and the rest, to provoke them to murmur: God yet having set them in some place in the congregation, they were so lifted up with desire of honour as they were too good to be governed. Thus is it with every one of us, we willingly puffe up our selves in our owne conceits, of selfe sufficiency, and hence arises discontentednesse, when we thinke God is not so good to us, as our merits doe deserve, we looke on those good things that God hath given us, we thinke not of our infirmities, hence it is wee are never thankfull for that we have, but desirous of that which we have not, hence also arises unfruit.

unfruitfulnesse, for such looke for greatnesse, but never or seldome to doe good with that they have, whether power, or riches, or such like.

Cures for this.

The cures of this disease, consists partly in meditation, and partly in practise. First, labour to have a right understanding and knowledge of Gods justice without all exception. Secondly that he is infinitely good, disposing all for the benefit and good of his owne children. Thirdly, labour to know and observe his particular providence to these baser creatures, as that the haire falls not without his providence, and that he regards the Sparrowes. These will make us practise these things. First in justifying God, in whatsoever is done and decreed, as *David, Psal. 119. Just art thou O Lord and holy, and righteous are thy judgements.* This was Ely his practise, it is the Lord said he. And *Hezekia, the Word of the Lord is good,* and in the 39. *Psal. David held his tongue,* the reason he renders, it is thou Lord who art good, and doest al for good. Therefore learne a holy silence as *David* leads us, 61. *Psa. My soule waiteth on God with silence,* forso is the signification of the word, thus did *Aaron* though his sons were destroyed, yet he held his peace, and when thou findest any discontented thoughts

Cures of
murmuring.

thoughts to arise in thine heart, checke thy selfe in the beginning, *Psal. 73. So foolish and like a beast am I saith David, and why art thou disquieted O my soule? and why art thou troubled within me? Psal. 116. and examine our selves,* is it fit that God should answer me? is he not wiser than I? *What am I? am I not wicked, dead, dull? have not I infinitely displeased him? let me judge my selfe, that hee may not enter into judgement with me, what though God hath not heard my prayers? I have not hearkened to him when he called me, he may justly neglect me, I have neglected him; yet hath he beene wonderfully good to me, I have received much good from him, and no evil, he hath often spared and doth now spare me, his corrections are gentle and loving, above that we deserve. In his judgements his mercies are great, it is his mercy that I am not consumed;* Propound to thy selfe the example of Christ, he suffered more than we doe, when there was no ill found in him; what sayes he, *Not my will but thine be done,* indeed we may with afflictions to be removed as grievances, but joyning them with the will of God, then our will must give place to his: resigne thy selfe into his hands, it is God that will have it thus with me, and therefore take and beare with meeknesse. And as Paul did, also pray that the will of the Lord may be done; let his wisdom be thine, his will thine, and why? it will bee
fo

so it shall be so, subject thy selfe therefore to it. Though we behave our selves as stubborne horses, he will tame us, and over rule us well enough, he is too mighty for us; our stubbornnesse is the ground of all our crosses, and afflictions, for if we will not easily be brought in, God that out of his mercy chose us, will bring us in to yeeld, for hee will have his will in us, or of us, he will glorifie his justice upon us, if his mercies will not worke. Lastly consider the greatnesse of this sinne, to whet us on to the duty injoynd. Though we seeme to murmur onely against men, wee murmur against God, for what saith he to *Moses, they have not cast off thee, but they have cast off me,* God takes part with those in authority, as *Moyse* was; for there is no contempt of man, but comes from a contempt of God; the breaches of the second Table, doe spring from the breaches of the first, observe also, this sinne hath ever beene grievously punished, it being a sinne that pulls God out of his Throne, and makes men dare to teach God how to rule, it robs God of his worship, feare, trust, reverence, for it procedes from the want of them, and lastly, it brings with it great unthankfulness, making men forget all Gods goodnesse bestowed on them.

Disputing, or Reasoning.

It issues from murmuring. for when we are come to that passe that we murmur, least

M m

men

Verse 14.

men should thinke us rash in doing it without cause, we then endeavour to defend our selves with reason, and indecde there is nothing that a carnall man does, but he will have reason for it: and he will have the world see that he doth not any thing without reason, hee will dispute with God, by questioning whether this or that duty is necessary, and against civill authority by questioning the lawfulnessse, or necessity of such duties as he is injoynd, this is a great sinne, in divine truthes, disputing is partly about probables, and therefore it is excellent to finde out of probables the truth; but in divine truthes, to dispute or make question is little lesse than blasphemy, and it its observable that in those times when there was most disputing, as among the Schoolemen and the like, about Religion, and Divinity, there was least Divinity practised, and very few good men, for the heart of man was then taken up in the consideration of this, or that Quiddity, and quite neglected the practise of those truths that were knowne.

Quest.

Answ.

But it will be asked, is all disputing evill? No, the *Turke* will have none about the *Alcoran*, and the *Pope* he will not have men dispute about any thing that concernes him. The devill and his instruments they ever run into extreames, either men must call in question all the grounds of Divinity, or else receive upon trust whatsoever is delivered to us:

No,

No. wee must know in doubtfull things, this is good and required, to finde out certainty. The end of motion is rest, and the end of questions and doubts, tends to truth. Yet have we many, spend all their life in this or that question or doubt, and edifie little or nothing, like those Phisitians are they, who contend and question about the goodnes or badnes of this or that meate, when a strong labouring man eates it, and finds as good nourishment out of it, as out of any other. While men dispute and talke about this or that Doctrine, a sound downeright Christian, receives it, digests it, and is nourished thereby, while the others doe even starve themselves. Let therefore God alone with his secret will. *Homo sum* said *Salvian*, *Secreta Dei non intelligo*. God does what is done, be thou content. In humane authority also, we ought not to dispute: for the subject hath no calling to know the mysteries of state. It may be a sinne to command, and yet a vertue to obey, It is thy duty to obey, not to question. But if in thine understanding it be plainly evill which is commanded, obey not. *Isaiah* did thus, and *Iob* would heare his servant speake: But if it bee uncertaine to thee, and doubtfull, Certaine it is thou must obey: obedience must be without syllogismes, the servant ought to obey, the master must question.

V E R S. 15.

*That wee may bee blamelesse, and harmelesse, the
Sons of God without rebuke, in the midst of a
crooked and perverse nation, among whom you
shine as lights in the world.*

THis Verse, containes a reason, drawn from
the end, why wee should doe all things
without murmuring, or disputing. The reason
is threefold;

First, that you may be blamelesse. Second-
ly, harmelesse. Thirdly, that you may be the
Sonnnes of God.

[*Blamelesse.*] This word if it be taken gene-
rally, is a thing that none can attaine to. God
cannot be without blame, for wicked men will
quarrell with him, be he never so good. Christ
could not live without blame, though he went
about doing good continually, *Heb. 12.2.* It is
said, hee indured the crosse, and despised the
shame, nay, the best men are subject to most
blame: stop wicked men in their leud courses,
they are thought presently to be enemies. And
the wicked take that for a wrong, when as they
receiue so much good from others, that they
cannot requite it. But the proper signification
of the word is in effect thus much. That they
should so behave themselves, as they should
not give any just occasion of offence, either to
their owne consciences, or to other men.

Walke

Walke towards God, without all manner of profanation, or irreligious course, and let your gesture towards men be just, that your conscience may cleare you of all fraud, or guile, and let your carriage toward your owne selfe be free from all abuse of your person: by gluttony, drunkenesse, and the like. In a word, be holy, righteous, and sober.

Harmelesse.

The word signifies simple, without all mixture, or composition, or else voyde of hurt, without horne, as the word imports.

The Doctrine is, That *it is the property of Christians to doe no harme.* The reason is: Because our nature now is changed from that it was, for by nature we are to one another Lyons, and Wolves, as *Heb, 11. 33.* Now therefore our nature being changed, our actions also become changed, the Gospel makes us tame, the Spirit of Christ in all our members, is as Christ himselfe. His miracles were for good, and they were beneficiall to men, hee did all things well: those therefore that are led by this Spirit of his, do no harme, so farre as they are Christs.

Doct.

For Use, Note this as a maine Difference, betwene the Christian, and another man. For all other people are harmefull Creatures. The foure Monarchies were as so many beasts, because to the poore Church of God, they were as so many beasts, cruell, and devouring. Nay

Use.

the civillest man of all, to his neighbours hee seemes to bee harmelesse, but towards the Church none so fierce as they.

On the contrary, Christians, are meeke as Doves, the wicked are as ravenous birds, like Eagles feathers, selfe-love, turnes all to its owne end. Among the beasts, the Christian is as a Lambe, innocent, fruitfull, a common good, when he is exalted the land rejoyces. Contrarily the wicked are termed Lyons, and Beares, and the like. Among the plants, wicked men are as Bryers, a man must bee fenced that deales with them; *2 Sam. 23. 7.* The godly as Lillyes, sweete, not fenced with prickles. Among earthly creatures, the godly are as the worne, the wicked a generation of Vipers, and Serpents, they will doe no right, take no wrong, but a word and a blow, a word and presently to suite, right *Esau*, and *Ishmaels*. Nay they glory in it: Oh say they, hee is a shrewd man, hence comes duells, combats, and the like, men now are come to that passe, they will not put up a word, nay those that are innocent, and will passe by injuries, tush they are fooles. But know, thus to be foolish is to be wise, to bee Christian like, and such fooles as these are, shall find comfort on their death beds, when those wise men shall wish they had beene such fooles.

Such fooles as these are, (I meane the innocent) shall have God for their helpe and shelter;

ter; for want whereof these worldly wise men, come often to ill ends, and to be made fearefull examples. The *Psalmes* are full of encouragements herein: *Psal. 18. 1. The Lord is my rocke and fortresse*, said *David*, and so in *Psal. 25. 8, 9, 10. &c.* Wicked men have hornes, but God is a hammer to breake the hornes of the wicked. The innocent person, and he that is harmelesse, brings peace to the land, and a blessing to the place where he lives, here prayers and intercessions, are as the Chariots of *Israel*, and the Horsemen thereof, let those things bee noted to provoke us unto this duty.

Sonnes of God.

This is the third ground whereby wee are incited, to be without murmuring, and disputing *that you may be the Sonnes of God*, that is, that by this you may appeare to your owne comfort to bee the Sonnes of God, or that herein you may be as the Sonnes of God, in shewing your selves harmelesse, and blamelesse, which may testifie it to your selves and others.

Therefore Christians that are harmelesse and blamelesse indeede, are the Sonnes of God: the ground of this is the love of God, who freely gave his owne Sonne to take our nature upon him, and to dye to save us from the sting of death; he became the sonne of man to make us the sonnes of God without rebuke. And as

God

Doct.

God gave him to us, so by faith doth hee give us to him, and by this God gives us power to be his sonnes, *Ioh* 1. 12. Our nature is hereby changed, for whom he makes sonnes he sanctifies them, and makes them new, and thus become we his sonnes, God hath adopted us, not as naturall men, for this or that respect, to an earthly inheritance, but God freely adopts us to an heavenly inheritance, that fadeth not: neither doth God adopt us as men doe men in *Solamen orbitatis*, for God hath a sonne in whom hee is pleased, neither againe can mens adoption make their adopted Sonnes to be good; but when God adopts us, he makes us as hee would have us to bee like himselfe.

Fourthly, other adopted sonnes, many of them are not sharers toge her of the inheritance to one allotted, but we are made heires, and fellow heires, with Christ himselfe. This love of God was such as the Apostle could not expresse in any fit tearmes, therefore he saith; *Behold what love hath the Father shewed us?* David thought it not to be a small thing, to be the sonne in law of an earthly Prince, behold we are sonnes of the King of Kings: by nature we are sonnes of the Devill, and rebels: now that God should freely, out of his owne free love, set his love on us, passing over Angels, and other men, and not sparing his owne sonne, have we not hence cause to cry, *Behold what*

what love? and Oh the depth of that love. Earthly fathers adopt sonnes because they dye, but God is eternall, hee never dyes, his sonne is everlasting. Consider this as a point of comfort for this relation is everlasting, he never leaveth us, nor forsakes us: servants are cast out but the Sonne abideth for ever; servants know not the counsell of their masters, but sonnes they know the whole will of God. Consider this as a ground of protection in all dangers, and of provision of all good. *I have a father, saith the prodigall, what neede I dye for hunger? I will goe to him;* in a word, the word *Father* is an Epitome of the whole Gospel: all the promises therein contained are sealed up by and in this one word, God is our Father. Can wee goe to our Father for pardon of sinne and not obtaine it? By Christs death and satisfaction hee is become our Father, and therefore Christ is Christ after his Resurrection, can wee then want any good thing? how can we thinke he will deny us his Spirit, or that inheritance in Heaven, which as a Father he hath promised? how then, or at what shall we be dismayed, and discomfited, what can trouble us? Marke what is promised in *Psal. 103.* All good that may any way concerne thy soule, or body, dost thou feare thy corruptions? the Spirit tels thee that God is thy Father, there can be no condemnation to thee, *Rom. 8. 1. 14.* Dost thou feare want?

N n

sure.

Surely hee that hath given thee Christ his owne Sonne, how shall he not with him give thee all things, *Rom. 8. 32.* Thou shalt want nothing for thy good, thou mayst fall into sin, but God is still thy father, this relation is everlasting, hee will not forsake thee, from hence thou mayst have an argument against all suggestion. This brings with it comfort, but to whom? it must be to such as are sonnes, not to the traitorous and rebellious. It hath beene treason for any man to terme himselfe the sonne of a King, not being indeed so, yea though the King were dead, and is it not high treason for a presumptuous traytour to come into the presence-chamber of the great God, and with an impudent face to stile God his father: verily Gods answer will be to such, *you are of your father the devill his workes yee doe. Those that are Gods sonnes hee renewes to doe his will and commandements, 1 Pet. 1. 16.* Be yee holy saith hee, *for I am holy.* But when men hate goodnesse and good men, nay and persecute them, defame them, murder them, *Joh. 8. 44.* they are of the divell, they are murderers and lyers, and that religion that teacheth them is devillish. Again if God bee thy father, *thou wilt have a spirit of prayer,* wee are no sooner borne but wee begin to cry, as *Paul* did at his first conversion. Every child of God in respect of his measure of grace hee will doe his indeavour to sigh and sobbe out his griefe to
 God:

Signes of
 Gods Sonnes.

1.

2.

God : and as the grace increaseth, so will this dutie be more perfect, till at length he comes to provoke God, by his promise to urge and bind him by reasons to heare him. Those therefore that passe day after day never finding time for the performance of this dutie, they have not Gods spirit, for by it wee have access to God, *Ephes. 2. 18. Ephes. 3. 12.* and there is no child but will use this priviledge, and those that use it not may well suspect they are not children.

Thirdly, if thou be the child of God, and hast his holy Spirit in thee, thou shalt have whensoever thou standest in neede a sweet consolation, for that it ever reveales to thee what thou art, and comforts thee in all distresse, for *Rom. 5. 1.* being justified by faith thou hast peace with God, what crosse soever troubles the child of God, this will ever comfort him : well I am the child of God, I am assured God is reconciled to mee, I have my confidence in him that when hee sees fit I shall be eased, in the meane time I am assured I shall not be overcome: this is that which no naturall man can have, he cannot rejoyce in affliction.

Fourthly, if thou beest the sonne of God, thou art not over much carefull for the things that concerneth this life, thou usest the meanes that God hath ordained, and thou trustest God with the issue, and event of all; it is the



property of orphans to care much for their living, and for the things of this world, not for those that have such a father as God that provides for all his children liberally, and men in thus doing shew themselves Orphanes, or bastards and not sonnes.

Quest.

But some will aske, is it not possible to bee the sonne of God, and yet ignorant thereof?

An.

I answer yes, for the child at the first knowes not his father, but by little and little he comes to know him as hee growes in yeares. So is it with the child of God; at the first he only cries and bewailes his miserable estate: but as they grow up, out of the word they learne to see their estates that is laid up for them, & to know their father that hath beene so good to them, and to call upon him as their father for any thing that they want. They know that the Scripture gives it as a note of one that is borne of God that he sinnes not: that is, that not with delight and continuance in sin, but that his new nature stirres him up to repent, and to begge pardon and to strive against it, so as at length he comes to grow so perfect as no temptation shall overthrow him, though it may foile him. But he alwayes considers his estate when any temptation comes: shall I that am a Prince, a sonne and heire to God doe thus, and offend against him?

Without rebuke.

This is comprehended in the former words,
and

and therefore I speake the lesse thereof. The words are not to be taken in a strickt Legall sense, but in an Evangelicall sense, implying that wee should walke so as wee may be free from rebuke of the best, from grosse sinnes, from common infirmities, and personall corruptions, whether it bee rashnesse, anger, worldlinesse, intractablenesse: the child of God must labour to free himselfe of them, he ought to indeavour to attaine to perfection, though wee cannot attaine to it in this world, and we ought to pray as the Apostle, *Ephes. 3.* to know the length, bredth, depth, and height, and to know the love of Christ, that passeth knowledge, and thus doing, wee shall dignifie this state of ours.

In the midst of a crooked and perverse nation.

The word *Crooked*, or *perverse*, is a borrowed word from timber, whose excellency is to be right and straight, and if it be not, must be squared by the rule: here it is applyed to the disposition and nature of men, who naturally are of a crooked condition: especially those that are in the bosome of the Church: they are so crooked as they cannot bee squared aright by meanes: and so it is with those that are right, they are very right.

The Doctrine then is, That wicked men are all perverse and crooked, *Deut. 32. 5.*

Doct.

Rea.

The reason hereof is; since the fall of *Adam* wee are under sinne and Sathan: sin is nothing but crookednesse, we lying in sinne are therefore crooked inwardly and outwardly, in will and in judgement. Even in the Church men

1.

perversly judge of a Christians life, and of preaching: So that till wee be converted our

2.

wisedome is enmitie to God. But *the will especially is perverse*, men they will die; *why will yee die O house of Israel? How often would I have gathered you, saith Christ and you would not?* Endeavour to bring men to rules, they will not;

3.

they wil perish: bring them to make conscience of private prayer, good company; away with it they will not yeeld. Our *affections are also perverse*, do not most men love their bane? ill company, bad courses, swearing and blaspheming. Men will die rather then they will leave their courses. *Men are also naturally perverse in opposition to meanes*; God commands, promises, sends mercies and judgements, but who regards? they will goe on in their wayes,

4.

say as in *Dent. 29. 19.* they blesse themselves in them, this is the nature of most men in the visible Church, more perverse then the Lewes.

Signes of
perverse-
nesse.

I.

Signes hereof.

The first signe of this perverse estate is, bring thy selfe to the rules of Gods truth; if thou doe it unwillingly, and art brought to it by violence, if you shunne the word and the meanes of

of Salvation : if you shunne good company: it is a great signe you are crooked : nay so crooked, as your desire is to be crooked still. But be it so that thou canst be content to apply thy selfe to the rule, then whether doe you tremble to apply the rules to your lusts, and corruptions? You have many are so set on their finnes, as they will justify sinne by the word, and wrest the meaning thereof to their owne lusts. This is a sure infallible signe of a perverse estate.

Cure hereof.

Bring thy selfe to Gods Ordinance, where thou shalt know thine owne crookednesse, and the danger of it. But *especially* doe this, when thou art yong, for those that are settled in their dregges, are not to be dealt withall. It is good therefore to doe as nurses doe, strengthen our selves while we are yong and plyable. Thirdly, *Keepe good company, and such as by their life will discover to thy selfe, thy corruptions and perverse estate,* and thus when thou findest it : *Consider what a miserable astate thou art in:* We amongst us account it a great eye-sore to see a body that should be straight, to be crooked; Oh that we had eyes to see this spiritual crooked estate we are in. Oh what feare, and griefe would possesse us, How would wee labour to free our selves of it, and to straighten our selves every day, least we should be found unfit for Gods building, and good for nothing but

Cures of
perver-
nesse.

2.

1.

2.

3.

4.

but to burne. With such as walke perversely, God will deale perversely, *Leuit. 26. 28.* It may be hee will seeme to sleepe for a while, but at the houre of death it will shew, that hee looked for better courses at thy hands. Lastly, pray with the *Psalmist, Psal. 119.* *Oh that my wayes were so direct, that I might keepe thy Statutes :* Observe againe, *That the godly here live in the midst of Lyons, and Wolves:* Those that are of a froward, and perverse heart, for those that live under the meanes of grace, and will not bee wrought upon, they are much worse for it; there is more innocence in a Turke, then in some that professe better : And those that professe most, if they bee hypocrites, of all other make the most bitter opposition against the truth.

1. The reasons hereof are: First, *God hereby shewes his power,* in that he can, and doth preserve his children among Lyons, from the wrath of the Lyon: Christ, he must rule, but it is in the midst of his enemies, and therefore his Church must be in the midst of his enemies, for he is King of his Church.

2. Againe, in regard of the wicked, *It justifies, their just condemnation,* they cannot say, but that they had the meanes, as well of the Gospell, as the examples of those that were good. Thus did *Noah* justly condemne the old world, and *Lot Sodome.*

Furthermore, those that are not desperately wick-

wicked, but of whom we may conceive some hope, surely they by living with the godly may be wonne: as when they see Religion in others, bringing forth good workes, they see religion is no impossible thing, for they see men troubled with the like infirmities that they are, that practise it, and they see it is sweete because it makes men tractable and loving.

Moreover, in regard of the godly, God suffers them to be amongst the wicked, for it refines them. Envy, and mallice are quicksighted. Gods children know they live in the midst of envy, therefore they are wary. Lot lived more uprightly in *Sodome*, then when he was out of it. Wickednesse binds in Religion, and makes it more forcible, even as by an *Antiperistasis*, it unites it and strengthens it, it makes the godly to be more carefull to be unblameable, and to watch to keepe themselves from doing hurt, and from taking hurt, for wicked men are watchfull to take advantage of any ill example in the weake Christian, and to follow it: but on the contrary, the weake Christian is overcome, and carryed away with the streames of vice, and therefore are the more watchfull.

Directions for life.

Remember thy calling, that you are Sonnes of God, and forget not your profession, and fetch reasons from your callings, you are Gods

O o

chil-

4

Rules for
directing of
a Christi-
an's life.

I.

- children, you are called with a holy calling : shall I doe thus and offend against my Father? and shall I disgrace that holy calling, and scandalize it? shall I give cause to make the enemy to blaspheme? Again; *Observe the persons, with whom thou conversest*; are they malicious and envious? Beware how thou give them offence: especially watch thy naturall corruptions, and weakenesses. *Take heed of secret ill thoughts.* Carry the example of *David* about with thee, see in him what his thoughts wrought. That which thou tremblest to doe, tremble to thinke on, for God justly leaves such in great sinnes, that solace themselves in ill thoughts. Again; *Look to duties of the second Table.* These sinnes are great sores in the eyes of our enemies. Use a loving, pitifull carriage towards them that are without, though they be never so wicked, give them their due, and consider the goodnesse thou hast was given thee, therefore be not puffed up in thine owne conceite, but feare continually.

Among whom you shine as Lights in the World.

These words containe another reason, why the children of God ought to be unreprouable. For, saith the Apostle, *You are Lights*: All Gods children are lights: but so as there is an order of them; God is the ground of all Light, he is the Father of Lights. Christ he

is the Sonne of Righteousnesse, these are the grand-lights, the Word of God is also a light and a Lanthorn to light us in the dark waies of this world : from hence light is derived to the Saints, who receive it frō Christ, by the word and spirit: you being therefore thus enlightened, you are to converse amongst men as lights saith the Apostle, for the better understanding thereof, consider in what things Gods children resembles Light : and,

Wherein
the children
of God re-
semble
Light.

First, we know, *This creature of Light, is an excellent creature*, shewing the excellency of all other creatures, and it is a beautifull creature: thus is the word and children of God : by it al the world is discovered to be as *Egypt*, and the Church to be as the Land of *Goshen* : and this is beautifull in the eyes of God, who loves that which is like himselfe: he is Light indeed, and nothing but Light is lovely to him. Hee loves those sparkes which our naturall corruption hath left unto us, and therefore much more the light of his owne Spirit, which hee places in us.

1.

Secondly, *Light is pure and admits of no contagion*, though it bee in the most contagious places of all. So is the word, it is pure, and makes us pure, and sincere, and that we should not be defiled with the lusts, and corruptions of this world, wherein we converse.

2.

Thirdly, *Light makes us to discern of differences*, it shewes it selfe, and discovers other things

3.

things. Thus doth the word shew it selfe where it is, and the man that hath it, doth discerne of things that differ, hee judges of the wicked, and censures their leud courses, the child of God is above all wicked men, and themselves are justly judged of none, for the wicked men cannot judge of those that are Lights, no more then a blind man of colours, for they are blind by nature: the world would indeed censure them, when indeed they cannot discerne themselves, when contrarily hee discernes himselfe, and knowes his infirmities, and his slidings.

4.

Againe, Light is a heavenly quality, so is the Word of God, holy, pure, transforming godly men to its owne likenesse, to bee heavenly; his bread is from heaven, his affections, desires, thoughts, endeavours, are heavenly, his way is upward, he is heavenly minded, while he is on earth he is in heaven.

5.

Moreover, *Light*, is a most comfortable thing in darkenesse, expelling terrours, and discomforts. Thus is a Christian that is inlightened by the Word: terrours are in the word, but the word comforts the heart of a Christian, it makes him able to judge of his way, and estate, to know he is the Sonne of God, that all the promises are his, that Heaven is his, that he hath Gods marke. Contrarily, the wicked have no Light at all, for while they live here their life is as a death full of discomfort, they
having

having no comfort in any thing, save a little glympse of false joy in the creatures, which when they leave them, they are in the more terrour, all their comfort being in this, that they see not that miserable estate, before they fall into it, and feele it.

Furthermore, *Light makes a thing full of evidence*: all the world cannot perswade a man contrary to that they see. Thus the word so discovers to us our estates in grace, and so surely as all the world can never shake the foundation of our faith. *Though hee kills mee, saith Iob, I will trust in him.* But for the wicked, their life is full of staggering, full of doubtings: and hence is it that the children of God, are counted by God, holy, pure, comely, faire and deare, because they live with a resolution: the Papists, they will tell us, that the word is obscure, let them tell us the Light is obscure, for we may as well beleeve one as the other.

But to proceed: *Light is a quality of surest motion*: it spreads suddenly. Thus doe the children of God: they communicate to others, they shine spreading forth the grace, first of all to those that are next them as children and friends, then to such as are further off: Those that have not this nature, that doe not desire to doe good to others: they are not children of the Light: for it is the nature of all good, to communicate.

Light, we know hath a secret influence where-

6.

7.

8.

soever it is: thus also is the grace of God in his children, it is ever operative, and working; what light soever they receive from the Son of Righteousnesse, they diffuse it, and spread it to others, like the Moone; and therefore he addes further;

As Lights in the World.

We that are *Lights in this world*, we are it is true in a dampish place, yet must wee shine, though but dimly: Therefore Ministers, let them looke both to their Doctrine, and life, for they are *Great Lights*, or at the least should be so, and they will be noted. We know when the Sunne, or Moone are eclipsed, we all observe it as a wonder: and thus will it be with such Lights, as Ministers should be men, continually eye them, if they be eclipsed it will be wondred at, and observed of all: let therefore, not onely Ministers but others also, looke to themselves, that they take heede of those things that will eclipse them. Wee know whence the eclipses in nature of these heavenly bodies doe come, from the interposition of darke, grosse, earthly bodies: Thus it is with Gods children, their cares, griefes, and studies in this world, being ever more carnall then is meete, they eclipse us, and make us darke, keeping us from the presence of that Light which should inlighten us: But especially, and above the rest, selfe-love, that blinds us, and eclipses all other Lights from us.

Againe,

Againe, *Heavenly Lights are perpetuall* : Even as *stellæ cadentes*, so is it with the wicked man, though hee seemes to shine fairely, yet because the causes of this Light in him are earthly, no mervaile if after the force of them be spent, they suddenly vanish : but the godly mans light, is of another substance and nature, it is heavenly, and is ever like himselfe : it may indeed be obscured, but never wholly eclipsed, either worldly sorrow, or joy, doth for a time sometimes darken them for a time, and may be so obscured as neither the world, nor themselves can discern their estates for their owne comfort. Yet for all this will they at length recover their former brightness, and glory againe. Saint *Paul*, he saith, a Christian life is concealed, and hid with Christ in God, but yet when he shall appeare, then shall we also appeare.

9.

The use of all this is to try us, whether wee be Lights, surely if we be, wee will have no communion with those that worke the workes of darkenesse. So saith Saint *Iohn*, *1 Ioh. 1. 5, 6, 7.* Againe, if we be Lights, we shall wonder at our glorious estate we are in : wee shall thinke all our life before we came into this estate, to be darke : yea, though formerly we were civilly disposed, and especially shall we wonder at that which wee have in future expectation and hope, reserved to us in Heaven, a carnall man, wonders still at worldly matters,

Vse.

ters, as stately buildings and the like, a Christian thinks all base in respect of the immense love of God freely set upon him.

Directions how to attaine to be lights.

Meanes or
wayes to be
made lights

1.

2.

3.

First if we desire to be lights, *communicate thy selfe with the chiefeſt light*, as the ſtarres are ever in the preſence of the Sun, and from his light they receive theirs; be ſure thou placeſt thy ſelfe in Gods eye continually. Secondly *uſe the meanes*, uſe the glaſſe of Gods word, thou ſhalt not onely ſee thy eſtate therein, but by it thou ſhalt be transformed into Gods image, 2 Cor. 3. 18. other glaſſes have no ſuch power, like this mirrour of the Goſpell, it makes us like God, becauſe it hath the Spirit of God ever accompanying with it, whence it is the word of light. Thoſe therefore that are out of the Sunne-ſhine of the Goſpell, no marvelle if they be darke. The Moone ſo farre as it is averſe from the Sun is ever darke: ſo is a Chriſtian, ſo farre as he is turned from Chriſt, ſo farre hee is darke, let thine eyes therefore be ever towards him in the uſe of the meanes, the Word, Prayer, and the Sacraments and ſuch like. Again *in thy converſation have no correſpondency with the world*, for what fellowship is there betweene light and darkeneſſe. How ſoulely doe they therefore deceive themſelves that will be wiſe, they will be Proteſtant or Papiſt, zealous or profane, according as their company are. God will
turne

turne such wordly wisedome into meere folly, who will be ashamed of such when hee shall come in his kingdome. It is a comely thing to be Christians with Christians: light with light augments the light, even as the multitude of starres joyned in the heaven make the *Galaxia*. A company of Christians meeting in one make a glorious light indeede, and such a lustre as will dazle the eyes of the wicked world, bee stirred up therefore to use good company. *And follow the example of those that be lights;* and the directions thou findest in the word, and thou shalt shine as the Sunne in the kingdome of God. It is true the wicked they will labour to cover this light with clouds of disgrace and detraction, and thus they reward God for his goodnesse, but they have their lesson, there is no surer signe of a wicked man, then when they indeavour to deprave these lights and to obscure them; and yet this practice is very usuall when they see especially any new light risen up, they deride and scoffe at that man, or woman, they hate him for his light: like *Caine* are they, that hated his brother for his goodnesse, and herein are not onely imitators of *Cain*, but they shew themselves to bee of their father the Divell, for his workes they doe. Well, as wee desire not to be of this sort, let us see that we use the meanes, goe and be where the word of light is, where it shines, for those that live with-

4.

- out it live in darknesse. Set not thy carnall reason against Gods wisdom, he bids thee doe this, and as thou desirest the peace of
5. *Sion, Pray for this light, that it may grow more*
 6. *and more unto the perfect day thereof. And labour to see the contrary estate of such as are in*
 7. *darknesse, where the King of feare ruleth, and where is nothing but terror. And intreate God that he would open thy dull eyes that the glorious light of the Gospell may shine therein. So doth the Apostle Ephes. 1. 18. and thus shalt thou at the length come to shine here in this world, without which thou shalt not shine in the world to come. The light of nature and reason cannot bring thee to the light of glory.*
8. *And when thou art converted strengthen thy brethren, labour to bring others into this marvellous light, he that gaine a soule shall shine as the starres. But will some men say, may wee converse then or live among wicked men? Yes verily, for the holy Spirit saith, that wee must shine in the world: Christ did not pray that God would take his Disciples out of the world, but that hee would keepe them in the world from evill. But that which is forbidden is familiar conversation and amitie with them; otherwise wee may live with them so as by example to gaine them: and herein the Christian reasoneth contrary to the world: for the world saith doe this; why? because it is the custome and most men use it, nay saith the*
 the

the Christian, we must live so as wee ought to endeavour to make others which are wicked like our selves : wee must gaine others by our good example: wee must redeeme the time, because the dayes are evill: because others are perverse be thou good. *Noah* was not as the old world, nor *Lot* as *Sodome*: wee as they ought to be preachers of righteousness, and if wee cannot bring others to the light of the truth, yet to grieve and pittie their estates. And as *David* bewailed, *Woe is me that I am constrained to dwell in Mesheke, &c.* and yet to comfort our selves in this that it wil not bealwaies thus with us, the time will come that we shall be freed from them, & we shall have communion with the Trinitie, and with all the Saints : In the meane time shine here, sweare not with them, be not dissolute with them, but be constant in going against the streame ; call to mind thy calling, that thou art *the Sonne of God*; thou art to be a light to those that are in darkness; reason not for thy corruptions, but ever against them. I am a Christian, shall I hate him that I professe to follow ? I am a Sonne of God, shall company make mee perverse ? I am a light, shall I cease to shine ? no Lord, while I am here give mee grace that I may grow more and more fit for that light and glorious estate that thou hast in keeping for mee against that great day of accounts.

VERS. 16.

Holding forth the word of life,

THat which is of light is life, saith *Iob. 1. 4.* *the life was the light of men;* and therefore he saith wee should bee as lights holding forth the word of life; it is not enough for us to shine to our selves, but wee ought to shine to others in speech and conversation. By *the word of life* here especially is meant the *Gospel*, for the *Law* is a killing letter; we being in our corrupt estate, the *Law* pronounces us dead as concerning our selves; then comes the *Gospel*, that sends us out of our selves to Christ, and in him it pronounces life to such as come to him, and it describes to us the way that leads to life, and the degrees of life, as redemption, grace and glory, *2 Tim. 1. 10.* It againe begins this life in us, and workes faith in us whereby we lay hold on life, and therefore it is also called the word of faith: it is called the word of the kingdome, for it offers the kingdome to us. It is also called the word of reconciliation, for that it tells us where it is to be had, and workes it in us. It is therefore the word of life, and those that beleeye it not are dead in *Law*, for the sentence is already past upon such: hee is already condemned as dead men, hee wants sence, motion,

tion and comelineſſe : for *ſence*, hee cannot relliſh any goodneſſe, either in hearing or ſeeing it, hee is blinded and hee ſtops his care at the voyce of the charmer, and this makes him wonder how others are affected with any good thing : for *motion* he cannot ſet one ſtep onward to ſalvation; and for that *comelineſſe* we all by nature are more loathſome then the dead carcaſſe. *Abraham* could not indure the ſight of his owne wife when ſhee was dead, though living ſhee was ſo deare to him. Thus are we by nature altogether rotten and polluted: ſpeech, fine diſcourſe, favour, and all other outward good parts, they can put no comelines upon us, they are but on us as flowers ſtucke upon a dead carcaſſe, all men know that it is rotten & ſinking, and voyd of all comelineſſe notwithstanding them. This then muſt teach us to regard more this word of life, and to pity them that have it not; and how to judge of ſuch that withhold this word of life from them that live in darkeneſſe, as the Papiſts doe : ſurely there is no crueltie like this crueltie to ſtarve mens ſoules : Obſerve wee therefore from hence, *Hee that refuseth Gods ordinance he refuseth life*, what ſhall wee then thinke of thoſe private devotions, wherewith many men put off Gods ordinance, thinking that they can get as much good in their warme chamber by reading of bookes, as in the publicke Congregation by hearing Gods word

taught, these are fooles, setting their foolish inventions against Gods wisdom, as though they could tell God better meanes to beget and strengthen faith, then hee himselte can appoint. Oh but men will say, it hinders us from our callings, in seven yeares wee lose a yeare. But dost thou not live by this word? shalt thou doe well to be ashamed of that, and lightly esteeme of that word that brings with it life, and glory? But, *why is this word no more esteemed?* Surely, men deceive themselves with selfe-conceite, they thinke themselves good, when they are starke naught, and that they are alive, when as like to the *Laodiceans* they are dead in sinne and iniquity.

1. The reason hereof is: *They want the Spirit to convince them*: for the Spirit convinces us of death, where this Spirit is not, none will seeke for life, for they know not that they are dead by nature, they beleeve not Gods Law that should convince them, no marvaile then if they affect not a change.
2. A second reason is *for that such men as these are carried by sense*, they see they want no outward content, and for other things thy thinke God will be mercifull, they thinke God loves them, for that he gives them worldly riches. There is another sort of men, and these are brought to dispaire, *how is it that these seeing their misery doe not esteeme of this word aright, and come to it as to the word of life?* I answer they consider

not

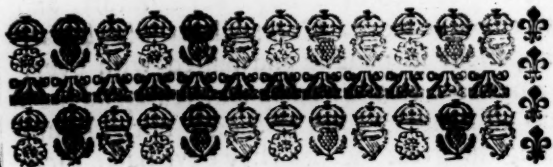
not of this word aright, they thinke their sins so many as that the word cannot inlighten their darkenesse. To such I say they are most fit for this word of life, for Christ bids such come to him as are weary and heavy laden with their sinnes, and he hath promised reliefe; and he saith hee came to binde up the broken in heart, and the bruised in Spirit, and therefore let such be encouraged by these and such like gracious invitations and promises to come to the word, and with attention to search into the depth of these promises made to them. But thus much of this, that the word is a word of life; now we come to the next. That *Christians must hold forth this word of light or life;* and this is done in speech and action, profession and confession, when they are called thereto: for every Christian is a light that must shine: what use is there of light under a bushell? many are of contrary judgement, they thinke it wisdome to bee close in their profession; in company of Papists: to bee popish, of religions, to be religiously disposed: surely this wisdome is carnall and devillish; what use is there of such light? they are like false Lanthornes which are commonly called theeves Lanthornes, they carry their light to themselves, none is benefitted thereby, they are fit for workes of darkenesse; of such Christ hath already said, *hee will hereafter bee ashamed;* others there are inwardly one thing,

our ward-

outwardly another. Contrary to the Christians dutie which is to hold forth the light that hee hath; and this doe they when as in all passages of their life they are turned into the word, and cast into the mould thereof; then it teaches us to pray, to be patient, to joy, yea in the midst of afflictions; to doe good even to those that hates us: and if we according as wee are taught doe these things, then doe wee hold forth this word of life: and it will bee an exceeding great comfort to us, in life, in death, in all estates; it will assure us that wee are transformed into the image of this word, and the holding forth of this word in our lives thus, will cause a farre louder report in the eares of God, then all the verball profession we can make.

In temptation, if wee find our selves even at dispaire, by considering the curse of the Law, due to us for our sinnes: if in this estate, wee can apply the Gospell so to us, as thereby wee find comfort out of it, and such as upholds us, surely, this is a great sure signe, that wee are transformed, and by this wee hold forth the power of the word, and thereby the light thereof: in the houre of death, when the devill is most busie, to shake our faith, wee notwithstanding are not daunted, but ground our Faith on the word: and can comfortably apply that speech of Saint *Paul*: there is no condemnation to those that are in Christ, wee hereby

hereby doe set forth the power, comfort, and truth of the word. Contrarily, those that are impatient in trouble and pussed with every temptation, swallowed up with feare, and itew no assurance of faith in them, notwithstanding the great meanes they have had; these live as though there were no word; nay they doe in a manner slander the word in their lives, making shew as if the word had no power, comfort or strength at all in it: for our parts, let us not leave till we have digested all the promises and comfortable assurances, the Gospell doth every where lay out to us, hereby wee shall shew our selves farie above all other men, and in all estates we shall bee the same, not mooved at all. Let us be therefore thanketull for this word of life, and joyfull in it; and treasure it up against the evill day, setting our mindes ever upon it: let it be as a paradise to us, where the tree of life is placed, Christ in the word is as the tree of life, hee that tasteth of this tree shall never die; by the first *Adam* wee come to eate of the tree of knowledge of good and evill, by woefull experience, by the which we all dyed; but by the second *Adam* we come to eate of the tree of life, by which we live perpetually.



OF THE
PROVIDENCE
OF GOD.

PHIL. 2. 24.

*But I trust in the Lord that I my selfe also shall
come shortly.*



IN the former Verses,
the Apostle *Paul*
shewes his care and
love that hee bore to
the *Philippians* in that
hee would not leave
them destitute of a
guide and director,
and therefore he sends
Timothy whom hee commends, to shew his
love the more; and for his greater commen-
dations, he shewes the wickednesse of the con-
trary sort, that thereby *Timothy* his sincerity
may

may the better appeare, *others seeke their owne, but Timothy as a sonne hath served mee;* he layes downe the causes of this his sincerity, he first had learned the Scriptures of a child; then he had a gracious Grandmother and mother, it is an excellent comfortable thing, when as children can say, *I am the sonne of thy servant and thy handmaid;* and a third cause or helpe was his conversing with him; he drew in the sweete Spirit of the blessed Apostle: God, hee derives good to men by good societie, they are therefore enemies to themselves that regard not good choise company, for it makes of good excellent, and of those that are not yet good if they belong to God it makes them good.

In this verse hee shewes a further degree of his care of the *Philippians*, there is divers wayes to come to the knowledge of mens estate: as first by report, secondly by messengers, thirdly by letter. Saint Paul had used all these, but his care was such as all these would not content him, hee must see them himselfe, which is indeede the surest meanes and way of all.

In these words therefore consider the manner of the delivery of this speech; *I trust in the Lord*, then the matter, which concerne a purpose of his comming, then the ground, his trust in God. Here first of all marke the Language of *Canaan*, and the heavenly dialect

1. *to expresse future purposes with a reservation of, and resignation to Gods will and guidance. I trust in God saith the Apostle; for the hearts of men, yea of kings are in Gods hand, to turne and winde them as the Rivers of waters. This shewes Christ to be God, for hee is the object of trust. Observe in the second place, Gods providence extends to every particular thing,*
2. *he guides our incommings and our outgoings, he disposes of our journeyes, nay his providence extends to the smallest things, to the Sparrowes and to the haire of our heads, hee governes every particular passage of our lives.*

Doubt.

Use,

This should teach us to set upon our affaires with looking up to heaven for permission, power and sufferance, and this Saint James inforces by reproofing the contrary. *Goe too* saith hee in his fourth Chapter and 12. and addes the instruction thereupon; *for that yee ought to say, if the Lord will, wee shall live and doe this or that.* Let us therefore in all our affaires bee holy, and not binde or limit our holinesse, onely to comming to Church: but seeing at all times and in all places wee are Christians, and ever in the presence of God, let us place ourselves still in his eye, and doe nothing but that wee would be willing God shall see; and labour to behold him in every good thing wee have, and give him thanks in all the good we enjoy.

And

And secondly, it ought to give us warning, that wee ought not to set upon any thing, wherein wee cannot expect Gods guidance, and so consequently cannot trust on him for a blessing upon what wee doe, for if wee doe we must looke to meete the Lord standing in our way as *Balaam* did in opposing our lewd and wicked intentions. And thirdly it ought to teach us *to take nothing but that for which we may give God the thanks and praise as contrarily many doe, who may thanke the Devill for what they have gotten, and yet make God implicately the giver of their most unjust exactions.*

V E R S. 25.

Yet I supposed it necessary to send to you Epaphroditus.

P*aul* thought it not enough to plant the seedes of the word amongst them, but he would bee viewing it and watering. I purpose shortly to see you saith hee, but because I am now in prison I cannot come my selfe, but I purpose presently to send you *Epaphroditus*, and afterwards *Timothy*, and this hee thought necessary, for wel he knew that the residence of the *pastour* is necessary to the flocke of the Lord, in some sort. But to stand upon this doctrine is not my purpose. The next thing I come to is, The commendations of *Epaphroditus*

phroditus which is divers: out of which generally thus much we learne, That it is our duty to give them commendations that are prayseworthy, even to this end that thereby wee might raise a good opinion of them, especially of the Ministers of the Gospell, for hereby is the Gospell it selfe glorified by us, and indeede it is a great signe that the Spirit of the Devill rests in that man; that doth detract and disparage the good children of God; for it comes hereby that the Gospell of God is also blamed, and neglected, for the commendation of the Minister is a preparative and makes way for the word.

My Brother.

The word in this place signifies one of the same office, as judges call one another *brother*, so doth Saint Paul call *Epaphroditus* brother, in regard of his office, and spirituall function, and hereby hee shewes his love to him, for *brother* is a name of love and friendship. Secondly, it shewes his care of *Epaphroditus*, for one brother will care for another, unlesse they bee of a *Cainish* nature. Thirdly, it is a name of equalitie, for *brothers* are equall: and hereby the Apostle shewes his humilitie, who being an Apostle and pillar of the Church, descended so low as to call one of inferiour ranke and calling, *brother*, he had another Spirit

rit before his conversion, hee persecutes the Church of God, but afterward those that he formerly persecutes, are now his *brethren*, now he thinks he is a debtor to all both Jew and Græcian, *Rom. 1.* the proud man thinks all are debtors to him, that all doe owe him respect and reverence, and indeede it is the spirit of the Devill that listeth up: Antichrist is his eldest sonne indeede, who listeth himselfe up against, and above all that is called God, contrarily Christ humbles himselfe to the death to call us brothers; shall wee then disdain to live together in termes of equalitie and love? is there not infinite difference betweene Christ and us? was there not in him such a glory as passeth our apprehension; and what had wee, or what have wee, that wee should list our selves up after this fashion? if we will strive to be above and outgoe others, let it be in humilitie, goe each before others, in giving honour to others above our selves. Observe therefore, grace takes advantage of all bonds to increase love, bonds of office, as well as of nature, men of the same profession emulate and envy one another; thus it is naturally, but let Religion teach us better, and take away this naturall poyson from us.

Fellow Labourer.

The Apostle commends him, yet further he calls *Epaphroditus* his *fellow labourer*, in regard of the paines he indured, and *fellow souldier*,
in

Doct.

in regard of the perills and dangers he joyntly did undergoe with the Apostle. The doctrine that hence arises is: That *Ministers are fellow labourers*, they are not, or should not be fellow loyterers as many are: No, the Scriptures compares them to the most painefull, and laborious professions: to husbandmen, whose labour is circular, every yeare renewing as the yeare doth renew. Such is the Ministers labour, converting and strengthening others: it is a great labour to breake the shell of the word, to lay open the right interpretation thereof, to divide it aright, to convert a soule, to preserve it from the Devill; it is as the perill of women in travell; *My little children, of whom I travaile in birth till Christ be formed in you, saith Paul our Apostle in Gal.* 4. Idle people are therefore unjust esteemers and judgers of the paines of Ministers, they knowing it is out of their proper Element.

Vse.

If Ministers then bee labourers; you to whom wee Preach are Gods Orchard, you must submit your selves to bee wrought on: if wee be builders, you must be lively stones of this building. You must suffer your selves to bee squared, and cut, and made fit for this building; while you are here; at the building and finishing of the materiall temple there was no noise of hammers, or such instruments, all were fitted in the mountaine: This must

we

wee expect to be fitted here while wee live; for in that beautifull Temple in heaven, there is no fashoning, or fitting, either by crosses to hammer us, or by any other meanes: wee must here be conformable to his death, that wee may also be conformed to the similitude of his resurrection hereafter. If Ministers be husbandmen, you must be ground, and such as may bring forth fruit to perfection, else all our labour and paines that wee take with you, will be to no other end, than to make you to be neare cursing, And know, it is not sufficient that you bring not forth evill fruit, but every tree y^e bringeth not forth good fruit must bee hewed down and cast into the fire. Remember Christ curst the Fig tree for unfruitfulnesse: and with what curse? even unfruitfulnes: thus will God do with us; if he finds us unfruitfull, he will take away his Spirit and we shall be unfruitfull still, and thus by woefull experience we see daily, with many that come indeede within the sound of the word every day, but mend not one jot, nay they become every day worse; may not God complaine, as hee did of *Iuda* in the parable of the Vineyard, *Esa. 5. 5.* that hee hath hedged us and fenced us about with government, and authoritie, and good Lawes, and hath taken out of us the stones and thornes of popery, and profanenesse, and yet we bring forth wild Grapes, and might hee not breake downe the wall, and that justly, and suffer us

Heb. 6. 7.

to bee devoured. Surely yes, and yet must needs we acknowledge him to be just : But it follows, The Apostle calls *Epaphroditus*, here his,

Fellow Labourer. It is observable here concerning Gods goodnesse, that hee suffers not his faithfull labourers to bee alone; Christ sends them out by two and two before his face, and this hee doth that they might bee a mutuall aide, strengthening and comforting one another. Thus did Christ in old time, and thus he doth also in later times; hee sent *Augustine* and *Ierome*, *Luther*, and *Melancthon*, where by the way also observe Gods wisdom in sending men of diversitie of gifts. *Ierome* severe and powerfull. *Augustine* meeke and gentle; *Luther* hot and fiery; *Melancthon* of a soft and mild spirit, one to temper the others over forwardnesse, and thereby to prevaile with some, that liked not of the strictnesse of the other; and by this meanes God sent teachers sutable to the natures, and fitting the severall humors of men, among whom some desire to heare the *sonnes of consolation*, others the *sonnes of Thunder*.

Fellow Souldiers.

Every mans life is a warfare, but most of all and above all, the Minister is continually in war and strife; they are Souldiers, Leaders, they

they carry the standard, but they of all others are in the most danger; they stand in the brunt of the battell. The reason hereof is: The Devill having malice against the whole Church in generall, especially aimeth at them that pull men out of his service into the Church, even as beasts doe rage against such astake their young away from them. It is the Minister that treads on the Serpents head, no marvaile then if the Devill indeavoureth to bite them by the heele: Thus dealt hee with Christ, when hee first set upon his office of Mediatour; and thus did he with *Moses* and *Paul* in the maine plots contrived against them; such as those are great eye-fores to him, and this is it that makes them Souldiers and Captaines. But how? I answer, even as *Paul*, 1 *Cor.* 10. 4. So the Ministers doe fight against the strong holds of corruption within us, against naturall reason, corrupt affections, proud conceits, they fight against these imaginations, and in them against the Devill himselfe who doe use these instruments to bring his purposes to passe. In Ministers therefore it is required principally knowledge, in the stratagems of the Devill, in especiall manner in those amongst whom they should converse, by observing the corruptions of the times, places, and the corrupt customes, and also the generall corruptions of callings, he therefore that would be a good Souldier, had neede be

continually resident in his charge, for the Devill having gotten hold once, he seekes to sing them asleepe, with *Soule thou hast much goods, &c.* This is dangerous, the Minister had neede looke to it, for men doe sooth themselves up in pleasure, thinking that Religion may well stand with the love of the world. The watchman must tell them plainly, *you cannot serve God and Mammon*; if these false conceits, this false divinitie that is in us were once remoooved, wee should easily resist the Devill. Our enemies are within us, and therefore what saith Christ; *The Prince of this world commeth and hath found nothing in me*, and therefore he got nothing. *Be not deceived*, saith Saint Paul, thereby shewing that their offence did arise of a false conceit and an errour in judgement. If then the Ministers bee Souldiers under Iesus Christ our generall; *Then all by nature are in an opposite kingdome*, wee have naturall lusts in us against every commandement, and there is no act of faith in us, but we have false conclusions in us to fight against them, we are by nature not onely voyd of all goodnesse, but wee have a nature opposite to all goodnesse.

1.

2.

The second use is for instruction; if wee would bee brought and redeemed out of this estate: *Let us not hold holds against the Ministry of the Gospel*, some will have such carnall conceits, that doe what wee can they will

not see, they are wilfully blind, such as these are by the Ministry of the Gospel hastned to hell, their course is made more swift, their fall more desperate, let it not bee with us so, but let us come with yeelding hearts to the word, not resisting the Spirit, God will not alwayes strive with us, but will give us up to our owne courses, to live and die under the dominion of the Devill, and so will glorifie himselfe in our confusion; for the word is as the man on the white horse, which is spoken of in the *Revelation*, it goes for the conquering, it condemnes men already: it is like *Ionathans* Bow, it never returnes empty from the blood of the slayne. Christ hee continues to preach to us here by his Spirit, as he did to those in the time of *Noah*, *1 Pet.* 3. 19. if wee will not heare wee shall into prison, as they are now without redemption, for blood shall be upon our owne heads.

In the third place if Ministers be Souldiers for us, *let us helpe them by our prayers*, *Curse Meroz*, saith the Angell of the Lord, why? *Because they came not to helpe the Lord*: if those are cursed with a bitter curse that came not to helpe them that fight for the Lord, what curse remaineth to them that fight against them and deprave them that fight for the Lord?

Lastly, seeing we are here in a working estate, nay in a warring estate, it should make us more

R r 3

willing,

3.

4.

willing, nay to desire to be dissolved and to bee with *Christ*, where all assaults and tryalls shall cease, all teares shall be wiped away. And therefore if we see afflictions, be not terrified, for God will give thee strength here, and hereafter, thou shalt be recompenced in the resurrection of the just.

*But your messenger and he that ministred
to my wants.*

The word in the originall that is translated *Messenger*, signifieth an *Apostle*, and it may be taken eyther for a messenger sent by them to the *Apostle Paul*, or for a messenger sent by the *Apostle Paul* to them: how ever, it is an honourable office to be an Embassadour to the Church of God, or to bee a messenger from the Church of God, and therefore the *Philippians* sent him that was most deare to them, to the *Apostle Paul*, out of the love they bare to him, and *Paul* againe would not keepe him long from them, because he loved them. It is a happy contention, when men contend, who shall expresse most love and affection toward each other. This *Epaphroditus* brought refreshing to the *Apostle*, being then in durance from the *Philippians*. Whence observe,

Doct. I.

That the child of God is subject to wants here whiles hee lives. Thus it is with them at all times, thus is it with us, sometimes we want this thing, sometimes that, but gives them what they most want. Thus was it with *Christ*,

Christ, he wants water, and was constrained to begge it of a poore silly woman. And if it was thus with Christ, wee must not looke for better, and therefore let us bee comforted against it; for as it followeth in the next place, *The children of God shall bee satisfied.* Rather then *Elias* shall perish for hunger the Ravens shall feede him; if rich *Dives* will not have mercy on such, the bruitish dogges shall, for *Paul* God provides one *Epaphroditus*, or *Onesiphorus* in the 16. of the *Acts*; *Pauls* tryalls were many, but see, those places which of themselves were places of horreur, becomes so comfortable, as in them hee sings *Psalmes*; and those persons that were his tormentors become his great friends and comforters in his adversities. So that assuredly one way or other God will provide for his children, especially for his Ministers. And therefore Christ bids his Apostles, that when they went to preach they should not carry any thing with them, for well hee knew that those that were converted would not suffer them to lacke any thing that was necessary: It must incourage us to our worke. God hee will give us wages even for the performance of our ordinary duties of our callings if wee doe them in obedience to his lawes; and indeede if wee could live by faith as wee should, wee would not care for any thing, for God hath promised liberally, and if wee could beleieve, hee would not

Doct. 2.

not bee lesse then his word, who doth suffer his children to want some few outward things, but it is for their good, and to such God ever gives patience to suffer and to expect, and waite the time of Gods visitation.

VERS. 26.

For he longed after you all.

E*Paphroditus*, he longed after all the *Philippians*, yea there was none but he had a regard of, yea of the meanest, whom he knew to bee as deare in Christs acceptation as the greatest; for the soule and salvation of the meanest, cost him as deare as the salvation of the greatest: againe the weakest are soonest discontented and most subject thereunto, who therefore ordinarily are soonest brought to complaine. It is a ground therefore for the Ministers so to behave themselves, that they also have a respect unto all the meanest even as the greatest.

And was full of heavinesse.

It grieved *Ephroditus* to thinke that they mourned for his sicknesse; greefe returns by reflexion on the party loved. Observe then the wicked nature of men that make musicke in the sorrow of others, surely they have a poysonous heart within them, and it ought to reprove those that regard not to grieve those
by

by whom they were brought into the world, surely if such had the principles of nature within them, such a slavish condition of serving their owne unbridled lusts, could never settle on them.

VERSE 2 VI.

Because that yee had heard that he had bene sicke, for indeede he was sicke, &c.

O Bserve here, how one wave followes another: after *Epaphroditus* had indured a long and dangerous voyage, he meetes with a long and dangerous sicknesse: it is the nature of us, let us not dreame of any immunity, *Gods children are subject to sicknesses while they live*, dayly experience prooves it, for they have bodies that have the seedes of sicknesse in them: there heaven is not here, for they are not cleane from corruption, which bringeth death and sicknesse, by which also God intends good to the body: for if such recover, their bodies are purged from many bad humors: if they doe not recover by it, God by little and little unties the marriage knot betwene the soule, and the body, and so death becomes more easie. And thus also grace is strengthened in the soule, as the outward man is weakned so is the inward man renewed; for by sicknesse we are put in minde to make
Sf even

even our accounts with God, and by it hee also makes pleasures of the world to be bitter unto us, that wee may the more willingly part with them; even as Nurses use to annoint the Pap with some bitter thing, to make the child refuse the Pap. Observe in the second place, That God often suffers his children to come to extremities, yea even to death it selfe, and into desperate estates; thus did hee suffer *Hezekiah, Iob, Ionas, David, Daniel,* and the three children to runne into the jawes of death. Thus suffred hee also his Disciples to bee overwhelmed with water ere hee would seeme to take notice of it. Nay thus suffered he his onely Sonne Christ upon the Crosse, while he sayd, *My God, my God, why hast thou forsaken me,* and by this meanes it comes to passe that when all naturall and ordinary meanes faile them: *their trust is not placed on the meanes, but on some more durable and constant helpe, upon Gods owne good will and power,* for else our nature is such as soone wee should Idolize the meanes, and set them in the place of God, if meanes should continually recover us. And this offence was *Ahaz* guiltie of in his sicknesse, hee trusted not the Lord but Physitians. God is jealous of our affections, and hence least *Paul* should be lifted up, hee gave him over to some base temptation which he calls *the messenger of Sathan.* In the second place, God suffers his children to fall into

ex're-

extremities, to the end, that wee having experience of Gods helping hand in them; *Wee might come to rely more confidently on him in all adversities*, he suffers us to receive the sentence of death in us, to the end that we should not trust in our selves but in God, *2 Cor. 1. 9.* for God is never nearer then in extremities, his power is seene in mans weakenesse. In the third place, God suffers us to fall in: o extremities that he might try what is in us, and that hee might exercise the graces in us; and commonly it is seene, those that rely upon meanes in such extremities make themselves executioners of themselves. Thus did *Saul*, *Achitophell*, and *Iudas*: for while they trust on the meanes, they failing them, what marvaile if they seeing no remedy runne into despair, when as Gods children goe to their owne father, exercising their faith, hope, prayers, and all Christian graces, and duties; and therefore afflictions are called tryalls, because they try our graces; for if it were not for them, wee should not know what faith, patience, hope or grace were. Fourthly, *Hence it comes that the communion betweene God and us might be more sincere*, for when as nothing is betweene God and us to rely on, then doe wee come more sensibly and experimentally to tast, see and feele God more to our comfort; for where ordinary helps faile, Gods helpe begins.

The use of all this is, That we should not be dismayed, though we be in the most forlorne estate, for in extremitie God is most neare us, and then shall our graces be strengthened, and wee shall have experience of Gods favour strengthening us. And in the second place, when thou seest any in great afflictions pronounce not thy sentence rashly on him, foreven then he may be nearest God, *Psal. 41. Blessed saith the Prophet is hee that considereth the poore aright, the Lord will deliver him in the time of trouble*; The papists indeed are unmercifull in this kind: See what hee is by his diseases, and sicknesses say they of *Calvin*; who as *Beza* writes of him was much afflicted that way. But see even in *Epaphroditus*, of whom *Paul* sayd, none was minded like to him, yet hee in a good cause was afflicted, and came to great extremities. Seeing then wee cannot avoyd sickness nor death, but we must all come to it, let us consider briefly, how to fit our selves for it before hand, that it comes not suddenly, and takes us before we are aware thereof; And herein let us consider, what wee are to doe before sickness and what in sickness.

How wee
must pre-
pare our
selves for
sickness.

•1

Before sickness labour to make God thy friend who is Lord of life and death, is there any hope that a prisoner which abuses the Iudge continually till hee be on the Ladder shall have pardon? How can hee imagine that a man that all his
life

life time followed his owne willfull courses of sinne, and persecuted (by scandalizing, and flandering) good men, that continually blasphemed God, and abused him in his word, how can this man thinke to command comfort in sicknesse? how can he thinke God will be pleased with him? No, all such repentance in sicknesse may justly bee suspected to be hypocriticall, that it is made rather for feare of punishment, then loathing of sinne; and therefore God often leaves such men to despaire, and that justly: See what he saith, *Pro. 1. 25. Because I have called and yee refused, I have stretched out my hand and no man regarded, I will laugh at your calamitie and mocke when your feare commeth,* and so forth to the end of the Chapter. It is just with God seeing when he called, you would not answer, that when you call he should not answer; be wise therefore to fore-see the time to come.

In the second place, if thou wilt be sicke to thy comfort, *disease not thy soule before hand,* those that will avoyd sicknesse, they will abstaine from such meates and other things as may increase their malady. Let it bee thus in our soule-sicknesse: finde what thou art sicke of, and take heede of hunting after such temptations, and occasions as may inflame thy soule, those that are profane swearers, and looselivers, they thinke they shall never heare of their wickednesse;

3. they thinke it will bee forgotten, and borne withall, when as even while they are thus wrethced, they distemper both their soules and their owne bodies also. Thus doe they eat their owne bane, take away the strength and power of sicknesse; take heede of sinne before hand, for it is the sinne that thou now committest that breeds sicknesse, & he that tempts thee now to sinne, when sicknesse comes will tempt thee to despaire of pardon.

- Thirdly, *weane thine affections from the earth*, for else when any crosse comes wee shall not bee able to indure. The saying is true, *qui nimis amat, nimis dolet*. In what proportion a man loves this world too much in the injoyment of it, in that proportion hee grieues too much at his departure from it; it is an easie matter for one to die that hath died in heart and affection before. And to helpe this, consider the uncertaintie and vanitie of these things, and how unable they will bee to helpe thee when thou shalt stand most in neede of helpe. Men when they are well, they consider not what these things will doe, but they consider what they cannot doe; friends in adversitie are true friends, alas, when thou art sicke what will thy friends, or thy riches doe, yea what can they doe for thy recovery?
- 4.

In the fourth place, *make up thy accounts daily*, that when sicknesse and weakenesse comes
wee

wee have not our greatest and most laborious worke to doe; it is an Atheisticall folly to put off all till sicknesse, when as they know not but God may call them by sudden death, or if hee warnesthem by sicknesse God may suffer their understanding and senses to bee so troubled, as they shall neither bee able to conceive or judge; now what madnesse is it to put off our hardest workes to our weakest estate. There is no day but the best of us gather soile, especially those that have much dealing in the world: Wee had neede to wash our selves daily, and pray to God that hee would cleanse us.

Fiftly, *while thou art in health, lay a foundation, and ground of comfort for sicknesse*, and still be doing of something that may further thine account and testifie of the reconciliation betweene God and thee, it is strange to see how many account of death; send for a Minister, be absolved, and take the Communion, & say Lord have mercy on me, and we presently conclude hee is assuredly saved. Tis true these are good if well used; but if there be not a foundation layd, these are but miserable comforters: a good death is ever layd in a good life. Absolution to such as these that so lightly esteeme of their estate, is no other than as a scale to a blanke, it is true wee ought to deny absolution to none as will say they repēt: but know this you may bee hypocrite

poorites, notwithstanding our absolution: we spend all our wits and powers to get unto us a little worldly pelfe; and shall wee thinke to goe to heaven, and to be carryed thither through pleasures and ease? No, hee that made thee without thee, will not save thee without thee, this is one reason why we condemne Popery; and though wee in shew hate it, yet are we Popish in our conceites. It is the good that in our health wee doe, that comforts us in our sicknesse, for considering how it hath pleased God, not onely to put into our mindes, but into our wills to doe this or that good; such a good man have I raysed, such a poore man have I releevd, we thinke of it as an evidence of Gods Spirit in us. Contrarily when we thinke how brave our apparell hath beene, how gallant our company, what pleasing Playes and spectacles we have seene, what can this comfort us? nay will it not discomfort us? to consider we have spent our meanes and time unprofitably, wee have delighted in worldly delights: how shall I account with that just judge, for my time and meanes ill spent? doth not this argue want of grace, want of Gods Spirit? Be wise therefore with *Ioseph*, against times of famine, of sicknesse, of death, prepare such cordials as may strengthen thee. Now in the next place consider we, how we are to behave our selves in sicknesse. First therefore

How wee
must be-
have our
selves in
sicknesse.

fore know and consider that as *Iob* saith; *sicknes comes not from the dust; but consider thy wayes, especially thy antecedent course of life, which of late thou hast passed over next before thy sicknesse*; for God corrects not for sinne in generall, so much as for some one sinne that rules, if it appeares not, pray to God to helpe thee in this thy search; and when thou hast found out the *loras*, the *Achan* that thus troubleth thee: Then judge thy selfe and justifie God, *1 Cor. 11. judge yourselves that yee bee not judged of the Lord*; lay thy selfe open by confession, renew thy repentance, and confesse thy selfe throughly, and spare not thy selfe, it is crueltie to bee mercifull to thy selfe in this thing. And justifie God, say with the holy Proppher, *just art thou O Lord, and righteous are thy judgements*, and thus by meeting with God wee doe allay our sicknesse; for God uses it no other then as a messenger to call us to meete with him, who else would never looke after him, and when the messenger hath his answer he is gone, when wee repent and amend, the sicknesse departs, unlesse it be sent for a better end, to call us out of this miserable world, to perfect his promises to us: when therefore God summons thee, doe not as the common course is, send first for the bodily Physitian, and when thou art past naturall care, then for the Divine; but contrariely let the Divine begin, *Psal. 32. untill David*

1.

2.

Tt

had

had confessed his sinne, his bones waxed old with roaring, and his moisture was turned to the drought of Summer. But when hee confessed his sinnes, *Thou forgavest the iniquitie of my sinne*: for indeede the sicknesse of the body begins from the iniquitie of the soule; begin with it, looke to heale it and comfort in thy bodily estate will follow; and it is just with God to suffer those that trust so to the Physitian to continue in hope of health, till they be past recovery, and then to send them to their owne places (as it was sayd of *Iudas*) without thinking of their soules good. Thus when thou hast found out thy disease and laid it open to God:

3. In the next place, *looke for evidences of comfort, desire God to wisnesse to thy soule his peace with her*, and upon every warning of sicknesse looke for thy evidence afresh, this will strengthen then as it did *Iob*, whatsoever discomforts hee saw, yet *I know my Redeemer liveth, and that I shall see him*. And thou thus going to God, if thou lookest on the earth, thou wilt count all as drosse and dung, as *Paul* did: all worldly matters will bee despised in thine eyes.

4. In the fourth place, *Labour for love*. Consider how the world is with us, wee know not what will become of us; beginne with *justice* in giving every man his owne, and then with *bountie*; then *forgive*: we cannot goe to heaven

ven with anger, thus did Christ, *Father forgive them*, and Steven, *Lord lay not this sinne to their charge*; be farre from revenge, if thou lookest to come where Christ is, doe as hee did. This is hard to fleshly mindes, but it must be done, thou must first deny thy selfe before thou canst be saved.

In the next place, *Labour for patience*, but such as must be ruled by reason, and not blockish: To this end consider; first, *whence the sicknesse is, it is from God who is powerfull*, that wee shall get nothing by striving, or murmuring, that wee cannot resist him so, but hee will have his will fulfilled upon us, and therefore let us humble our selves under the mighty hand of God: Then also consider, *it comes from God who is thy Father*, and therefore loveth thee: what then though the cup be bitter? shall I not drinke of the cup which my Father giveth mee to drinke of? know also that all the circumstances of thy sicknesse are ordered by him, the degree and time are limited by him, he knowes what is needefull and fitting, he is Lord of life and death, resigne thy selfe therefore to him, and then hath God his end hee looks for, viz. that his children should cast themselves on his mercy. In the next place, *remember that thou deservest much worse*, and that he shewes thee favour in this gentle correction; *remember what Christ hath done for thee, what hee hath suffered, what hee*

bath delivered thee from, & what these things are in comparison of those that thou justly deserve.

Consider also what will bee the fruites and end of all these thy troubles and griefes, even the quiet fruites of righteousness; all shall bee for our good; is it for thy good rather to drinke of a bitter potion then sickness. what though it be bitter, it is for my health, God is working my good, though I feele it not now, hereafter I shall in his good time; and thus shall wee justifie God as *David* did; and behold him as in Christ a most loving father, who was an angry judge, and being turned, all are turned, corrections they are now, which were before punishments, and they are become tryalls of graces.

6. In the last place, *Let us being sicke bee ever heavenly minded*; thinking on nothing but that we may administer to us spirituall comfort; if wee have not this, looke not to come thither, it is not fit our mindes should bee on these earthly things, when as our soules are going, or should bee going to Heaven. It is Gods just judgement to suffer mens mindes, being ready to depart the world, to bee taken up with the world, and as they have lived, so to die. If wee would have a patterne of dying well, looke on Christ, before his death when he was troubled, hee will have his Disciples with him: So when we are vexed with any temptation or tryall, use such company

as may bring spiritnall comfort to thee, and thereby to strengthen thee : as Christ left his peace behinde him, let us study also how to preserve peace after our departure : as Christ did all the good he could so long as he lived ; so should wee, that our sicknesse may bee fruitfull of comfort. As Christ studied how to doe all his worke ; thus should we endeavour to doe what wee have to doe, that with a cleare conscience we may say as Christ did, *Father I have done the worke thou gavest mee to doe.* Christ had care of his Disciples and friends before he dyed : of his mother, *woman behold this Sonne,* saith he, &c. *I goe away but I will send you the comforter,* wee also ought to be carefull, for the wel leaving of them whom God hath committed to our care to provide for : Christ was not vindictive, *Father forgive them* saith hee : So wee, specially when we dye in peace, forgive all the world ; yea our enemies, for so also did *Stewen.* Lastly Christ commends his soule to God, *Father into thy hands I commend my Spirit* saith he, dying hee dies in faith and obedience ; thus also ought wee to imitate him, dye in faith, bee sure of God that hee is thy Father, and obediently submit thy soule into his hands when thou diest. Thus when wee dye shall wee dyewith comfort, and wee shall count it exceeding joy when wee fall into any trouble or adversitie what soever.

But the Lord.

Doct.

Observe this comfortable exception; *God brings his children low, but hee raises them up againe, if it bee for their good, P sal. 118. I will not dye but live, and declare the workes of the Lord;* nay then especially when they are past all wordly meanes of recovery: and as it is in sicknesse, thus also is it in other troubles, and this God doth;

Rea. 1.

First, *to glorifie his power the more.*

2.

Secondly, *that his enemies might not triumph still in overcoming us.*

3.

Thirdly, *that wee being thus delivered, might consecrate our lives and breath to him anew, as having received them from him, even by a new gift.*

Vse 1.

The use hereof is: If God *helpes us above and against meanes, wee ought to hope above, yea against hope* beleeve in the greatest extremities, though he kill us, yet trust in him, God is not tyed to *Galens* rules, hee can worke above physicall meanes, as hee shewed in the cure of *Hezekias*, especially in soule troubles, let not our faith faile us, for hee hath absolutely promised his helping hand in them.

Had mercy on him.

Doct.

Observe the Language of the Holy Ghost, shewing the recovery of *Epaphroditus*, by the ground and cause of it, *God had mercy on him.* Observe therefore, *Gods mercy it is the spring*
of

of all Gods dealing with us, both his benefits and his corrections of us all comes from his mercy, all his wayes are mercy and truth; we are sicke, well, we live, we dye, all comes from his mercy: seeing therefore all comes from his mercy, yea our greatest extremities, because he might have dealt worse with us; *Let us looke that wee wilfully neglect not, or cast away mercy, in what estate soever we are.*

Use.

In the next place observe, *Gods mercy extends to this temporall life*; wee thinke his mercy is onely for things that belong to life everlasting; No, the same love and mercy that gives us Heaven, it is the same that gives us our daily bread, and therefore the same faith wee must have to God for the things of this life, that wee have on him for the other life in heaven. And thus did the Saints as wee may see in *Heb. II.*

Doct.

This should direct us, *not to rest in deliverance but to looke to the ground of it, the mercy of God*; and indeavour to tast the love and mercy of God in his gifts; for all his gifts are lesse then his mercy: this will cause us to have more comfort in our daily bread then the wicked have in all their abundance.

Use.

Secondly, wee should learne from hence *in giving to give thy soule and affection, let thy brother have thy heart with thy gift, and thus shalt thou imitate thy heavenly Father.*

Lastly, if the very recovery from sicknesse
comes

comes from Gods free love and mercy; *what can wee looke for by merit*: if health for *Ephroditus* his body came from the free mercy of God, how can wee expect for to merit the salvation of our soules; no, it must bee from Gods free grace and mercy in Iesus Christ.

And not on him onely but on me also.

As if he had sayd, it may bee for him it had beene good to have beene taken away, and to have remained with Christ, but God had mercy on me in sparing him.

Object.

But it may bee objected, *How can it bee the mercy of God that spared him, when as God had rather shewed his mercy in taking him away from the evill to come?* and in placing him with himselfe in glory; and *Paul*, he desired to bee dissolved and to be with Christ, and said it was farre better for him so to bee?

Ans.

I answer, life, and especially health is Gods mercy, for without it, life is no life. But why? and how? 1. Because *by it wee recover our spirituall comfort and assurance of heaven, Psal. 39.13.* To this end *David* prayed, *spare mee a little that I may recover my strength.* Secondly, *in regard of others health, life is a blessing*; thus *Hezekiah* desired it that hee might get assurance of his salvation, and praise the Lord, *Esay 38.* Thirdly, life is to bee desired as a blessing from God, *in regard of the Church that wee might doe good*; for after death wee are receivers onely, and not doers, all the good

good wee convey to others, wee must doe it while wee live here. Therefore it is not unlawfull to desire to live, to see thy children brought up in the feare of God, and yet let that bee with a resignation to Gods will and purpose: wee see Christ that had contrary desires who came to performe his fathers will and to dye willingly, yet hee sayd, *let this cup passe from mee*, for the soule is to be carried to desire as the objects are offered, if thou beeest well rejoyce in it, and count it as Gods blessing; if thou beeest sicke patiently submit thy selfe to Gods will, and count it as his mercifull dealing with thee, indeede as wee looke on death being an enemy to our nature, and a destroyer thereof, wee desire it not; yet considering it as Gods decree and will, say still, *thy will bee done O Lord and not mine*. Paul he considered for himselfe it was better to dye, but looking to the *Philippians*. Nevertheless *to abide in the flesh is better for you*; learne from hence the sweete estate of Gods children, whether hee lives or dyes, all is mercy, and this they have by being assured they have their part in the Covenant of grace, labour therefore to finde an interest therein for thy selfe. Observe in the next place, *God does good to us by others as here hee conveys good to Paul by Epaphroditus his life*. Let us therefore praise him for parents, friends, benefactors, for by them God hath mercy on us.

God uses man for the good of man, that he might knit the communion of Saints together more straightly, no doubt but the Apostle Paul had begged Epaphroditus his life from God; and he here acknowledges it as a great mercy of God; thus ought wee to acknowledge Gods mercy on us, by taking mercy on others for our sakes.

V E R S. 27.

Least I should have sorrow on sorrow.

O Vr blessed Apostle had sorrowed much for the sicknesse of *Epaphroditus*, if hee had dyed, he had had wave on wave. Observe, *Gods children have not sorrow on sorrow*, wee have matter of sorrow while wee are here, as our corruptions, and the troubles of the Church, these minister unto us matter of griefe while we are here in this vale of teares, *Let us not therefore bee delicate nor daintie*, wee must sow in teares here, if wee would reape hereafter in joy, wee must shed teares, if wee would hereafter have them wiped away; yet is the sorrow of a Christian mingled ever with joy to support them, the Lord he weighs and measures the distresses of his children, the rod of the wicked shall not rest upon the godly mans backe, *Psal. 125.* and this mingled estate must bee till wee come into Heaven, where

where all teares shall be wiped away.

But it will be objected, *David had sorrow upon sorrow, one depth calls another saith hee.*

Object.

I answer, it is true there may be divers occasions of griefe, but God doth so temper them, as he giveth joy upon joy, grace upon grace, and comfort upon comfort, faith upon faith, patience upon patience, and it is much better to have accessse of comfort in extremities, then to want extremities and occasions of sorrow, by reason of the good wee receive by such tryalls; and there is no distresse but wee may gather ground of comfort to our selves in them. Art thou sicke? blesse God that hee hath left thee the use of reason and thy wits: hast thou lost friends, and hath not God taken all away? he leaves thee some, nay hee leaves his spirit to accompany thee: *Paul* was in prison its true, but did he want comfort, no, God will raise us up with one hand, as hee casts us downe with the other, it is his mercy wee are not consumed. But the wicked they shall have sorrow on sorrow, he lets them ruffle a while here, but at length their judgements come suddenly, and unavoidably; hee hath no mercy for them if hee once begins. Thus did he adde judgement to judgement on *Pharisee* till he was consumed, and therefore upon little griefes they run into desperate courses, as *Cain*, *Achitophell*: God suffers the wicked to adde sinne to sinne, and so doth he adde

Answer.

sorrow to sorrow. Lay up this for our comfort against the ill time, God will not suffer us to be tempted above measure, he will eyther abate our trouble, or enlarge our grace, so as it shall not overwhelme us. *Note this example of God as one for us to imitate and to follow*, when we see any one afflicted, let us not vex them the more by adding sorrow to sorrow. *David* hee complains of a kinde of men, that were of the nature of the Divell, going over where the wall is lowest; like ill humors that resort all to ill affected places. No, Gods children have pittifull and compassionate hearts. *Examine therefore thy spirit whether thou canst weepe with them that weepe*, for as the Spirit of God helps us in misery, so doe those that are led by his Spirit. It is the custome and hath beene of Gods children to comfort those in misery: thus did *Iobs* friends, although they erred in the performance thereof.

VERS. 18.

I sent him therefore more carefully.

IN this Ver. S. *Paul* sets forth the end of sending *Epaphroditus*, viz. that they might have the more joy, & he the lesse sorrow. But it will be sayd, *Paul* had use of *Epaphroditus* himselfe, hee was in prison, hee had none to comfort him?

him. But it is no wonder for him that could set light by his owne soule for Gods people, to part with a friend for the comfort of his people, and this ought wee also to respect: namely the comforts of Gods people above all; thus did this Apostle, hee was content to forbear the joyes of heaven for the good of the *Philippians*, in the first Chapter; the children of God are of excellent spirits, they can overcome and deny themselves.

*That when you see him againe
you may rejoyce.*

The *Philippians* hereby had a double cause of joy. First, sight of their pastour whom they loved, seeing friends is more comfortable then all wayes of hearing from them, and the joyes of heaven are commended to us by the beatificall vision, we heare of these joyes here; but when wee see them, then is our joy accomplished. The second cause of joy was in this, that now they should see *Ephroditus*, as given them anew and sent from God, whose love, mercy, goodnesse and power, is more clearely seene in delivering men from danger, then in preserving of men from falling into danger; it is more honour to God, and more comfort to men; for the *Philippians* received him as a token of Gods love to them, and as an effect of their prayers. Let us take notice of the enlargement of Gods love to us in delivering, and enlarging any of our

our friends to us free from afflictions.

And I may be the lesse sorrowfull.

The Apostle was, and wee must be sorrowfull in this world, but sometimes more, sometimes lesse, for a Christians estate is ever full of ebbes and floods, but of this I spake formerly.

V E R S. 29.

*Receive him therefore in the Lord
with all gladnesse.*

OUr Apostle, first intreates them generally *to receive him*, then hee shewes the manner, *in the Lord with gladnesse*, thence hee grounds a generall, *make much of such*. But it may be urged: the Apostle might have spared this exhortation, for no doubt but the *Philippians* being glad to see him, would receive him. Its true, but this is not all, they must receive him in the Lord, as a man of God, as a man sent you from God, as a messenger of Christ, and receive him with a holy affection. *A Christian must doe all things in the Lord: Marry in the Lord, love in the Lord, salute in the Lord, all matters both of necessitie and curtesie must bee in the Lord; a Christian must live in the Lord, and hee must die in the Lord. The reason is, for that a Christian in all lookes to God; whatsoever be-*
falls

Doct.

Rea.

falls him hee receives; whatsoever hee does, he does in the Lord, looking onely to him, and depending on him. Carnall men contrarily doe all things carnally. Marries, loves, salutes carnally; hee lives carnally, dies carnally. But the Christians life is ever to die, and behold Christ in all things, in all estates, in all his thoughts, words, and deedes, in life, in death. *Let this acquaint us with the manner of a Christians life, and estate, and with the language of the Holy Ghost.*

And hold such in reputation.

Others reade it, *make much of such*; the sence is the same with the former, esteeme of such as they are; esteeme of such *Ministers that are faithfull as hee is, of such Christians as hee is, such excellent Christians as hee*: so as the words have a double reference, as to both his generall and particular calling, for his particular calling of the ministry, see how hee is formerly commended; that hee was painefull and carefull, and neglected his owne life; Ministers if they be such, they must bee had in repute and esteeme; if they be not of the best sort, surely they are of the worst; Angels, and good men, none better then the good; none worse then them if they turne, but especially Ministers, if they bee not good, they are unsavory as salt; neither good for the ground, nor yet for the dunghill.

The reason of this is; for by such as these are
God.

God conueyes greatest good to men; hee builds by them, hee plants by them, they are watchmen, husbandmen, they are Gods labourers, nay they are his Angells, discovering to the Church the secrets of Gods counsell, they are as Iob saith, but as one among a thousand, such surely as these, are worthy of all respects.

Object.

But it will be objected; They are ever opposite to us, they crosse men.

Ans.

Even then when they are most opposite, they are to bee esteemed the more, for they are the light of the world, their office is to discover the workes of darkenesse: they are husbandmen to breake up the fallow grounds of our hearts, and it is our part to imbrace them in doing their duties, for its a note of a wicked man to count such as these troublers. It was Ahab's speech to Elias; Gods children loves them and reverences them when they are most sharpe, for they know that they themselves doe want such reproofes to checke their corruptions. They with their corruptions might bee ripped up thoroughly; this is impossible that carnall men should allow of this, they have beloved sinnes, when they are met with, they are touched to the quicke, no marvaile therefore if they repine. A true Christian will acknowledge, and esteeme the meanest part of them blessed, and beautifull. The carnall man may esteeme Ministers indeede,

deede, but such as cry peace, peace, when there is no peace, and surely such a Prophet is a fit Prophet for such a people. But let the true Christian love and reverence those that are the messengers of peace, and esteeme of them by so much the more, by how much their degree in grace is the greater: for there will be an affection suitable to the proportion of grace they have.

And to this end, observe with mee some motives, to incite us to this dutie, and first, *It is the character of the child of God*, and a signe we are translated from death to life, if we love and reverence the brethren: if we bee brethren as we professe our selves, wee are led with the same spirit, and therefore wee ought to love those most especiall that are meanes of begetting the grace of the Spirit in us. It is a part of grace to desire grace; now there is no desire of grace but there must bee a love of it, and therefore if wee will prove our selves to be marked with the marke of God in our foreheads, and that wee are his children, let us get this Character for a witnesse to us.

The second motive in regard of God, the former was in regard of our selves; *Those that God esteemes most we ought to make most account of*, God spared not his owne Sonne for their sake, the Saints are precious in the eyes of the Lord, and in the second place, Christ he

Motives to
love good
men.

1.

2.

esteemes of them above his owne blood, hee gave him'selfe for them freely. Thirdly, the Angells they esteeme of them, Christ sayes offend them not for the Angells in heaven behold the face of God continually. Fourthly, the Ministers esteeme them. I suffer all for the elects sake saies *Paul*; The Spirit of God esteemes them, they are his Temples to dwell in.

3. *In regard of themselves they are to bee esteemed, they are lively,* they have the new creature in them, they have Gods Spirit ever in them, all created excellencie is as the flower of grasse, it withers suddenly; but they have that which continues for ever, grace and the Spirit of God; they have the image of God seated in them, they have the Word and the promises made sure to them, they are free borne, free from hell, death, wrath: they are of disposition free, they can want, and they can abound, they are rich in the best riches, strong in the greatest strength, they overcome the Divell, the world; they overcome and conquer death who is the King of feares.

4. In the next place, *in regard of the good wee reape by them, they are to bee esteemed,* God blesses us by them, they are the pillars of this tottering world. In regard of a few of Gods elect not yet brought in; this world continues yet, but if the number bee accomplit once,
God

God will no longer withhold his comming. *Lots* presence in *Sodome* stayed Gods wrath, hee could doe nothing till hee was gone ; So *Noah* in the old world, *Ioseph* in *Egypt*, *Moses* among the *Israelites*, they stopped the passage of Gods wrath, and therefore *Iob* 22. 30. saith, *He shall deliver the Island of the innocent*, They are the *Chariots and Horsemen of Israel* ; their prayers are our protectors. And thus mayst thou try thy selfe, and thy estate, for doest thou despise those that are good ? thou art ranked amongst vile persons ; looke, *2 Tim.* 3. 3. and such as are signes of the last times, wherein corruption shall abound. Many things are much set by, but where are those that have their delight set on the excellent of the earth. A wicked man (I deny not) may esteeme some one that is good, but it shall not be for that they are good, but it may bee for some by-respects of profit, or pleasure that they shall reape thereby. They will commend starres that bee within their owne horizon, praise Martyrs being dead, whom if alive, likely it is they would bee the first persecutors of them, for 30. peeces of Silver, a little gaine, sell even Christ himselfe, and make shipwracke of their faith ; yet the time will shortly come, when these despised shall bee had in grea est honour, and those that scorne them now would bee glad to keepe them company and ever be with them. But it

*Quest.**Ans.*

will be asked. *Where are these men you speake of, how is it they are not respected?* I answere, they are not knowne, the world knowes them not. First, because it knowes not their father, for if it esteemed him, it would esteeme also of them, and therefore, secondly they are strangers and pilgrims, although excellent in themselves. Thirdly, their life is hid with Christ, *Colos. 3. 3.* they are eclipsed, and disgraced, disgraces, scandalls, miseries and their owne infirmities, these make the children of God to bee unknowne, yet those that know them will even in their infirmities see many things worth observation and practise. Contrarily in wicked men what is to be respected? shall wee thinke of them the better for their degree, state, comelinesse, riches, or the like; surely these end in death, when as all respects are taken away, but goodnesse is more accomplished in death, it shall never bee at an end, and therefore to be the rather respected, and esteemed, and men also as they are good. Wicked men may be also esteemed, but not otherwise then as they are marked with the Image of God, as they are in place of Magistracie, and government, and so they are not esteemed, but their Images they carry about with them of superioritie, and therefore among these of the like kinde, those are to bee most esteemed that are most good, and this is as I sayd before, a note of a good man; for what

what saith *Dauid, Psal. 15. 4.* hee shall enter into the tabernacle of God, in whose eyes a vile person is contemned; but hee honoureth them that feare the Lord. To this end *begin with thy selfe, how dost thou value thy selfe? dost thou doe it carnally?* how then canst thou esteeme aright of others? *Be therefore of Theodosius his minde, value thy selfe according to thy measure in grace and assurance of salvation.* What though the world thinke basely of thee: So did it of those Saints, *Heb. 11. 38.* they thought them unworthy to live. But remember, God is not ashamed to bee called our God, and Father; Heaven is ours, Christ, grace, and glory are all ours; thus by esteeming thy selfe aright, thou shalt begin to reverence that in others, which thou so much accountest of in thy selfe; and wee all together shall finde what God esteemes most of, and of whom, when wee shall bee together crowned with joyes unspeakable, which are hidden from the eyes of the world, it appeares not to them what wee shall bee the glory being such, and so great as they judging carnally cannot conceive thereof.

•

VERS. 30.

*Because for the worke of Christ hee was
nigh to death.*

THis worke of Christ especially aymes at workes of mercy, to *Paul* while hee was in prison, and for these hee is sayd to be nigh to death, by his long and tedious journey hee tooke a sicknesse, and thereby was nigh to death; and these are called *the workes of Christ*, partly because all good workes are from Christ; for hee commands them, hee allowesthem, hee did them; and partly also because in the doing of them our ayme is at Christs honour. *so then the excellency of good workes consists not in doing of those which are good in their owne nature, but in well doing of them*; all our particular actions must be done with having an eye on, and a respect to Christ; what if therefore thou doest any good thing with an eye on credit or a good name: nay if of meere pitty, without respect of Christs command, example and obedience thereunto, all that thou dost in this manner cannot merit the name of a good worke, or a *worke of Christ*, for Christ saith, that which you doe to any of his little ones you doe to to him, and doe you thinke that hee will take it done to him, when hee seeth in thy heart that thou regardest by-respects and never intendest him in the thing thou doest? No, you did

did it for commendation, to get popular applause, or for your owne profit, or the like; let it not be with us in this manner; *let us doe all things commanded in the second table, as in obedience of the first to glorifie God*: Let us doe good works thoroughly though they cost us labour, cost & danger; also pray zealously, give cheerfully, *Cursed is hee that doth the worke of the Lord negligently*. Give freely therfore to every one in whom Christ comes abegging to thee. This is pure Religion before God, and undefiled, to visit the fatherlesse and widdowes, but see that you keepe your selves unspotted of the world; and these things done as they ought to bee, will comfort us on our death bed, and bee an assurance to our consciences of our faith, and will strengthen us, when all other workes done for any selfe-respect shall be so farre from comforting us, as they shall weaken and discomfort us, and beare witnesse to our guiltie consciences of our hypocrisie. But to proceede, it may seeme Saint Paul was ill advised of this worke of *Epaphroditus*, that hee called it a worke of Christ, when it had like to have cost him his life. Yet ought it not to seeme strange, for by this very patterne we learne, *Not to avoyd, or flye from the doing of any worke of Christ, no though by doing of it we incurre danger of our lives*, for the best good must take the chiefe and first place with us; and by how much the soule is more excellent then

then the body, by so much is the good of the soule to bee preferred before the good of the body, hee that hates not father, mother, yea his owne life in respect of Gods glory cannot be the Disciple of Christ, God would have us exercise our judgements in these things before hand, that wee may goe about all such things with a holy and zealous resolution. Hence wee may gather ground to answer divers doubts.

1. *Quest.*

As first, whether in time of persecution wee ought to lose our lives or deny the truth?

Ans.

To this I answer, out of the example of *Epaphroditus*, affirmatively that wee ought rather to lose our lives then deny the truth, for Gods truth is better then our lives. It was commendable in *Priscilla* and *Aquila*, that they layd downe their neckes for *Pauls* life, *Rom. 16. 14.* much more is the truth of Gods Word to bee esteemed above mans life, and they counted wise that have that esteeme, as the Martyrs, whose estate is accounted a blessed estate.

2. *Quest.*

Furthermore, it will bee asked, *Whether a Minister ought to leave his Congregation in the time of pestilence or not?*

Ans.

I answer, upon the same ground hee ought not; for hee is not in regard of the worke of God to esteeme h's owne life. But so as hee is not bound to a particular visitation of every one whom it hath pleased God to visit with sicknesse,

sicknesse; neither ought the sicke partie to require this at the hands of the pastour; but rather to reserve him to the generall good of all of them, and the rather to spare him; thus did *Beza*: and in the Law the leproous person was to goe about & to cry uncleane, uncleane, to the end that others might not unawares be polluted by him; and therefore every one ought to bee a good husband for himselfe, to lay up with himselfe grounds of comfort against such time, as it may please God to afflict him in any such manner. Another question may hence be answered.

Whether a man may equivocate to save his owne life.

3. *Quest.*

I answer, if a man be lawfully called to answer for himselfe, hee must know that hee ought to tell the truth, and not to bee ashamed thereof; for why doe men live, but to live honestly, and to keepe a good conscience? and it is more necessary that truth should flourish and bee cleared, then that thou shouldest live, those that now are ashamed to confesse the truth, the God of truth will bee ashamed of them hereafter. And therefore a fourth question may arise,

Ans.

Whether a man may breake prison to save himselfe?

4. *Quest.*

I answer, thou oughtest not to doe any thing that may indanger another man to save hinc owne life, and therefore maifest not by

Ans.

t

Y y

breaking

breaking of prison indanger the jaylours life, to save thy selfe; and the reasons are, *for that it shames the truth and equitie of thy cause*, and therefore when the prison doores were open, Paul would not flye, *Act. 16.* Peter did it indeed, he came out of prison, but it was an extraordinary and miraculous deliverance by the command of the Angell, *Act. 12.* Secondly, it is a contempt of magistracy and law, for every man is to be governed by and to submit himselfe to the law.

5. *Quest.* Againe, some have doubted whether a Minister, being called to a place of unwholesome ayre, whether he may leave it.

Answ. I answer, Let them consider before they goe, whether they shall bee able to indure or not, but if they be once called, and are there, let them look to the salvation of Gods people, and provide for themselves as they may. We see *Epaphroditus* neglects his owne life for the service of God.

6. *Quest.* A sixt question or doubt may hence be resolved; *Whether in case of persecution a Minister may flye.*

Answ. I answer, wee may flye for our owne safeties, and a Minister may if there be those left that being good shepherds will stand for the flocke, that it bee not scattered; yet if God gives thee a spirit of courage to hold our, consult thou with God by earnest prayer for the direction of his holy spirit, and hee will assuredly

redly direct thee, for if out of thine owne confidence thou shouldest stand out, and afterward give backe, it would weaken and discourage others, who else it may bee would stand out: yet if thou beest once taken, whether thou art a Minister or nor, thou art under the Law, thou must obey.

And in the seventh place, *Wee may and ought to be ready to lay downe our lives for the Common wealth*, for common good is to bee preferred before private good; the hand doth indanger it selfe for the good of the head, and therefore a private man may venture himselfe to save a publicke person, and from hence is grounded the lawfulnessse of a Christian warre.

But it will be asked; how shall wee come to this resolution, to lay downe our lives for the truth?

I answer, first *thou must labour to have thy judgement enlightened*, to discerne of the order of good things, and this onely a Christian can get to account of his life but slightly in comparison, knowing that it is but a vapour that soone vanisheth, and that the peace of conscience will never leave a man, till it hath brought him to eternitie, he knowes also the terrours of conscience are above all terrours, and that it will never leave him; hee knowes the world cannot bee worth a soule, that nothing can redeeme it being once lost; and these

Quest.

Ans.

things being truly learned, wee shall be ready to deny father, mother, yea our very life, if they once oppose Christ, and thus shall we before hand get a resolution by daily considering these things, and a minde truly prepared for all tryalls. And to that end *put cases with thy selfe*, now what thou wouldest doe or suffer rather, then bee drawne to offend God, if the time of tryall were now come: if thy heart doth tell thee that thou canst forgoe all, and countest them as nought in respect of Christ: Surely God hee accepts of this thy resolution; if thou canst not finde this in thee, know for a certainty, thy faith is but weak. And therefore consider with thy selfe, *that if thou come to this, to lose all for Christ thou shalt be no loser.* The peace of conscience is above all good that can be desired, and that thy life is not thine owne, for both it, our estate, friends, are all of Gods gift to us, who may take them when hee will, but if they bee lost for Gods service, thou shalt bee no loser; it cannot stand with Gods justice to suffer it. Let this bring shame upon many, that will doe nothing for the Church; lose no credit amongst the wicked men; part with no jot of their goods, take no paines, nor labour; wee see it, that Martyrs they will spend their blood: *Esther* counted not her life deare unto her, *If I perish I perish*; and yet these are loath to venture displeasure of some inferiour, meanes

meane person; how can such ever thinke to get assurance of salvation? In this case those that thus love their lives, doe hate them, and that which they feare shall fall suddenly on them; as it was with those that starting aside for feare, and denying their profession, thinking to save themselves from the fire, they fell into a worse fire, the hell of a guiltie conscience which cannot bee quenched, nor they made unsensible thereof.



A
S E R M O N
 VPON *MALACHIE.*

MALACH. 4. 2,3.

*But unto you that feare my name shall the Sunne
 of righteousnesse arise with healing in his
 wings, and yee shall goe forth and grow up as
 Calves of the stall, and yee shall tread downe
 the wicked, for they shall bee as the dust in that
 day.*



IN the former Chapter we may
 reade of a sort of wicked men,
 yet those not of the worst that
 had in their corrupt observa-
 tion noted that God did seeme
 to approve of those that were
 notorious Idolaters, therefore they contested
 with him, *what profit is there, say they, that wee*
have

have kept his ordinances, v. 14. and 15. this God could not incure, and therefore vers. 8. and 13. hee reprooves their boldnesse, telling them that they had robbed him, and had spoken stoute and rebellious words against him; and from the laying open of their rebellious carriage, hee proceeds to describe the carriage of some that were good, who spake often to one another; whence we may observe by the way, that *in the worst times some take Gods part*, some are notoriously wicked, carrying sin with an high hand, and some are more civill, yet irreligious, mutmuring and complayning, as if Christ were not King, and as if true Religion were not to be cared for, and these are as hatefull to God as the other; for this complayning proceeds eyther of anger, because things are not sutable to their humors, or from a murmuring at Gods government, as if they were wiser to dispose of things then God, and there are likewise some that recover themselves from such misse apprehensions of Gods dealings, and justifie God, *just art thou O Lord and righteous and its thy mercy wee are not consumed*, and such looke at those favours they have, though burthened with other calamities, and to these are these words spoken, *But to you that feare my name, &c.*

In the former verse there is a terrible denunciation against the wicked, and therefore there is no ground that any should be offended at their

Some take
Gods part
in the worst
times.

their prosperitie there is a day of vengeance when they shall be burnt up, and there shall be left them neither roote nor branch; this vengeance began to the Iewes at the first comming of Christ, and was accomplished at the destruction of *Ierusalem*, they looked indeede for the Messias, and the day of Lord, but woe be to them, *for it shall bee a day of darkenesse, Amos 5. 8.* the persons against whom this denuntiation was threatned are sayd to bee the proud men, such as sinne against their owne consciences, casting off Gods rule and Lawes, when hee bids them not to sweare they will, when hee commands them to attend the meanes of salvation, they will not, they will live by their owne Law, so as pride is an ingredient in every sinne, as humilitie is in every vertue, for humilitie gives God place above our selves, and above our lusts. But to the present purpose, those words are a gracious promise made to those that feare, *in the worst times God hath a number that doe feare him*, for else it would follow, there should bee an a Church where none is, and that there should be warre without enemies, that there should be God without glory; for what glory hath God from such as rebell and shake off all rule, no it is the Saints that praise God, *Psal. 145. 10. all thy workes prayse thee, and thy Saints blesse thee*, this should comfort us in that our posteritie

God hath a
number in
the worst
times.

Its matter
of comfort.

posteritie shall ever have some to stand for God in the worst times, nay in the worst places where Sathans throne is. In the next place wee may observe, *that comfort belongs to such as are Gods*, for here its pronounced to those *that feare*; the ground of which is in this that Christ is given to them, *and Ministers should give such their portion*, and not greeve those that God greeves not, for such as doe not thus are carnall in their disposition, and doe steale the word from the people. But to proceede, good men are described here by this, *that they feare the name of God*, that is, they feare least by their infirmities there should bee a divorce betweene Gods outward favours and them, and feare least they should offend so good a God, and so they feare his name, that is, feare him as hee hath revealed himselfe in his word, for the divell will feare when God comes in his person; therefore its no thanke for men to feare his presence, nay those that feare God most when God declares his presence in his judgements, as when the wicked are smitten with horreur & trembling, as *Balthasar* was at the handwriting, they have the least true feare. And therefore to come to Church at a set time with a composed carriage, and doing outward duties is not enough to make a man such a one as feares God; some solace themselves while they are in prosperitie: Oh they will repent when judgements come. The divell

To feare
God what.

How to
discerne of
true feare.
1. Signe.

2. Signe.

will doe as much, he will tremble; can there be any comfort in this feare? can we thinke that a man who lives in all manner of notorious crimes till judgement overtake him, will heartily repent him of his faults (that he hath committed) out of love to God? No, its the feare of wrath and judgement that terrifies him, if this be repentance, the damned in hell have it. How then shall this feare be discerned where it is? I answer, if we feare the name of God there will be a *jealousie over our selves,* and a *speciall jealousie of our inward corruptions,* so as wee fearing the traitour within us, will not give care to every thing, nor give our eyes libertie to looke on temptations, but cate with feare, and converse with feare, for those that feare temptations are not secure, & feare not God; secondly, where this feare of is, *it frees us from base feares,* we will feare no man when we are in a good cause; *the man that feareth God shall not bee afraid of evill tidings,* Psal. 112. 7. for his heart is fixt upon God, and feares no creature further then as having a beame of Gods glory; he feares not death it selfe, though the King of feares, God he feares as his King, Father, Husband, and Master, and considers of him accordingly, to stir up in him an awfull reverence of so greata majesty, there is indeede a covenant betweene God and him, but so as it is with those that feare him,
shall the Sunne of righteousness arise, from
the

the most glorious creature, *the Sonne*, he expresseth the most glorious Creator *Christ Iesus*, taking occasion to helpe our understandings in grace by naturall things, and teaching us thereby to make a double use of the creatures, corporall and spirituall; out of the excellencie of the creatures, rayfing up our mindes to consider the excellencie of the Creator, so as if these things have beaurie and strength, and are comfortable, how much more hee that indueth these things with these qualities, thus as the Rivers leade to the Sea, so these creatures should leade us to the glorious Majestie of God. But the maine observation is, *that Christ is the Sonne of righteousness*, for as by nature there was no guile found in his lippes, so is hee habitually and actually righteous, he is wisdom, justification, sanctification and redemption, 1 Cor. 1.30. he is compared to the Sun, first, *because as all light was gathered into the body of the Sonne*, and from it derived to us, so it pleased God that in him should the fulnesse of all excellencie dwell, Coloss. 1.19. & therefore those that looke for perfection out of Christ, doe looke for light without the Sun. Secondly, *as there is but one Sonne*, so there is but one Sonne of righteousness; and therefore what needeth two heads, or two husbands, one must needs be an adulterer; Christ doth all by his Spirit which is his Vicar, other Vicar needs not, though there were a thou-

Doct.
Christ the
Sonne of
righteous-
nesse.

How Christ
is like a
Sonne.

1.

2.

3. sand worlds more. Thirdly, *as the Sunne is above in the firmament, so Christ is exalted up on high*, to convey his graces and vertues to all his creatures here below; even as the Sunne conveyes life, and quickens the earth, yea all things thereon, though it selfe bee but one.
4. Fourthly, *as the Sunne workes largely in all things here below, so doth Christ*. Fifthly, *as the Sunne is the fountaine of light*, and the eye of the world, so Christ is the fountaine of all spirituall light. *I am the light of the world*, saith hee of himselfe, *Ioh. 8. 12.* hee was that light that inlightens the world saith *S. Iohn* of him, *Ioh. 1. 9.* and therefore *Zacharie* termeth him *the day spring from on high*, *Luk. 1. 78.*
6. Sixthly, *as the Sunne directeth us whether to goe, and which way*, so doth Christ teach us to goe to heaven, and by what meanes, what duties to performe, what things to avoyd, and wnat things to beare.
7. Seventhly, *as the Sunne is pleasant*, *Eccles. 11. 7.* and darknesse is terrible, so Christ is comfortable, for hee makes all at peace where he comes, and sends his Spirit the comforter; now hee is in heaven, therefore as ignorance and error is expressed by *darknesse*: So contrarily, joy and honour, and knowledge (which bringeth it) is expressed by light, *Hest. 8. 16.* and Christ is our director, our supporter, and without him what are wee, and what doe wee but glory in our shame.
8. Eighthly, by the beames of the Sunne

Sunne is conveyd influence to make things grow, and to distinguish between times and seasons: Thus Christ by his power makes all things cheerefull, and therefore is called the *quickning spirit*, 1 Cor. 15. 45. for hee quickens the dead and darke soule, which till Christ shine on us it is a dungeon of ignorance and unbeleeffe, and as his Spirit blowes on our Spirits, so also it workes a spring in growth of grace, or a summer, in strength of zeale. Ninthly, *the sunne workes these effects not by comming downe to us*, but by influence, and shall wee then be so sottish as to imagine that Christ of necessitie must come bodily in the Sacrament to us, or that there is else no worke of the Spirit by that ordinance. Can the Sunne be thus powerfull in operation by nature, and shall not *this Sonne of righteousness* be more powerfull by the influence of his Spirit to comfort and quicken us, though he commeth not bodily downe into a peece of bread. Tenthly, as the Sunne doth worke freely, drawing up vapours to dissolve them into raine upon the earth to cherish it when it is dry, so doth Christ, hee freely came from heaven to us, and freely drawes up our hearts to Heaven which cannot ascend thither but by his exhaling power; Christ is our Lodestone that drawes these Iron hard hearts of ours upward, causing us to contemne this base world, counting it drosse and dung, as the Church is sha-

9.

10.

12.

How Christ
is not like
the Sunne.

dowed out in the Revelation, treading the moone under our feete. Eleventhly, *as the Sunne shines upon all, yet doth not heate all*, so Christ is offered to all, he shines on all where the Gospell commeth, but all are not inlightened, and all that are inlightened doe not burne in love to him, nay some are more hardened by it, as it is the nature of the Sunne to harden some bodies. Twelfthly and lastly, *as the Sunne quickens and puts life into dead creatures*; so shall Christ by his power quicken our dead bodies, and raise them up againe when he shall come to judgement. And notwithstanding all these particulars, yet hee is not every way like it, for the Sunne shines upon all alike, but Christ doth not thus, for many are in eternall darkenesse notwithstanding this light, hee is mercy, yet many are in misery.

How then shall wee know whether Christ be a Sunne to us or not?

How to
know whe-
ther Christ
be a Sonne
to us not.
1. Signe.

I answer, if wee finde that wee feelee the heate and comfort of a Christian, it is a signe Christ hath effectually shined upon us, wee know that a stone being naturally cold, if it be hot, that either the Sunne hath shined on it, or it hath beene neare some fire. The Papists aske us how wee know faith to bee faith, wee may aske them how they know heate to bee heate, or light to bee light; even so by experience doe we finde Christ his presence

fence by inlightned hearts and holy affecti-
ons. They forsooth will have the Pope judge
of these maine things; and of the Scripture it
selfe, and thus teach men to looke for the Sun
by candle light.

Secondly, *hee shall see his marvelous light*
and admire it, even as a man newly out of
a darke prison, or a blinde man restored to
sight, how cheerefull and joyous is hee, or a
Cripple when hee is healed, O how hee skips
and leapes; so a Christian hee shewes forth
the joy of his owne heart by telling how
good God hath beene to his soule. Carnall
men wonder at faire buildings, pretious jew-
els and the like, but *David cryeth out Lord lift
up the light of thy countenance upon me, and then
I shall rejoyce.*

2. Signe.

Thirdly, if Christ have shined upon any ef-
fectually, *they will walke comely as children of
the light*, and therefore if they live in a course
of sinne against conscience, the light will tell
them their conscience belies them, if they
thinke the light hath shined on them, and in-
deede it is a wonder how a man should be thus
fortish to thinke hee is a child of the light, and
yet live in such sinnes as indeede a man should
be ashamed to name; yea such as the heathen
did condemne: this shall bee their condemna-
tion, even because they sinne against the light,
*light is come into the world, and yet they love
darkenesse more then light, because their
deeds are evill.*

3. Signe.

But

What wee
should doe
that Christ
may shine
on us.

But how shall we carry our selves that Christ may shine on us?

For answer thereunto wee should ever bee under sanctified meanes, all the light is gathered into the Scriptures, attend wee (in humilitie and obedience to Gods Commandement) on them, and let Christ alone, for the profiting of us, it is hee that gives us to will and to doe according to his good pleasure, *use wee the company of those that are good*, for by conference God workes strangely many times, as in the hearts of the two Disciples that went to *Emaus*; contrarily take we heede of filthy company, Christ will not shine on base houses, and company where all serves to fire temptations and strengthen our lusts.

Quest.

But here may it bee demanded what comfort was this to the Iewes to whom this was spoken, when as it was now neare a hundred yeares after before Christ came?

Ans.

I.

To which I answer it was a comfort to them to be assured, that their seede and posteritie should see this *Sun of righteousness*, Abraham rejoyced because the promise was made to him, the Iewes rejoyced because of the conversion of the Gentiles which was to come, and where grace is, there will be joy, for any good that ariseth to others that are led by the same spirit, and one spirituall member is engaged in the good of another.

2.

Secondly, Christ was a Sonne before hee

was

was in the flesh, he was a Lambe slayne from the beginning of the world, *in vertue and force, and also to the eye of faith*, so as thereby those Iewes saw this Sunne of righteousness as present, and thus *Abraham* saw Christs day, and rejoyced; and thus is the second glorious comming of Christ present to every beleever, and wraps up the soule in joy as if it were in heaven, for faith regards no distance of time nor place, and therefore it sees Christ really present in the Sacrament without the helpe of popish presence.

Now for use of this doctrine.

Is Christ a Sonne of righteousness? then should wee pitty their estate that are in darkness, and never had Christ to shine on them by his Spirit nor ordinances, as in many places of this kingdome. It is a cruell bloody practise of those lay Pastoures, that for want of the ministry of the Word doe betray the soules of many poore people into the lawes of the Divell.

Secondly, if Christ be the Sonne of righteousness, we should when we are cold and benumbed, repare to him, and conceive of him as one having excellencies sutable to our wants; are wee darke, he is light, are we dull, he can heale us, are wee dying, he is life, and are wee in discomfort, hee is the fulnesse of love; he is therefore the Sonne that we should seeke to him, and make him ours all in all; our

A a

Prophet

Vse.

Pitty those
that want
this light.

Vse. 2.

Goe to
Christ.

Prophet to direct us by his light, our Priest to make atonement for us, our King to helpe us overcome all our corruptions and to make us more then conquerers.

With healing in his wings.

What resemblance wings and beames.

By *wings* are understood beames of the Sun, for beames are spread from the lightsome body, as wings from the body, and thus Christ though but one can spread all his graces to all parts of the world, and by the beames are conveyed all that is in the Sunne as light and power, and the like effects which grace works in us. Againe wings have a power to keepe warme and comfort the young ones, and therefore God is sayd to gather his children as a hen doth gather her chickins, in the beams there is a healing nature also; so as the meaning is evident, *that this Sunne of righteousness shall be a healing Sunne.*

All neede Christ to heale them.

For naturally we are all sicke and wounded, some see and feele their diseases and paine, others doe not, but those that doe not are the most dangerously afflicted, *wee are all sicke* of a generall spreading Leprosie, and besides, we have every one of us our particular diseases, some swell with pride, as men doe with the Dropsie, others that are covetous have ever a supposed hunger, crying ever *give, give*; some burne in wrath and anger as men doe in the hot Ague, and as we are sicke, so are *wee also wounded by terrour of conscience* by Sathans
thans

thans temptations, and therefore have neede
of healing, and this is wrought by Christ, but
after a wounerfull manner, even from hea-
ven he comes to invite us to come to him; *come
to me all yee that are weary*, healing is ordinarily
by naturall medicines of drugs and the like,
but Christ heales with a plaister of his owne
blood, even by his wounds and stripes are wee
healed, *Esay 53. 5.* hee heales by his Spirit, in-
lightening our understandings, which by na-
ture is darke, and soone led away to mistake
light for darkenesse, and darkenesse for light,
this he heales by his word breeding sound af-
fections, and judgements, whereby wee
esteem of things as they are, and according-
ly doe affect them: hee heales our wounds of
conscience that Sathan makes by his darts
and sharpe temptations whereby hee would
beare us in hand, that wee are reprobates,
and that God is angry with us, against these
he strengthens our faith and trust in God, yea
though he kill us; these temptations and ma-
ny other may gather together to cloud this
Sunne, but it will at length scatter them all,
so as there is ever hope of comfort so long as
wee use good meanes, indeede amongst bo-
dily diseases some there are that are called
opprobria medicorum, but in soule there is
no disease but if it be felt it may be cured, the
soule that hungers after comfort shall finde
it, for Christ is an universall healer, healing

Reprooffe
of carelef-
neffe of
men for
their foules

Goe to
God for
healing.

both bodies and foules of men, and healing them from all euill, both blindneffe and deafe-
neffe of the heart; nay the very dead heart
hee can reftore to life. And this ferves to re-
proove the carelefneffe of men, its wonder-
full, if the head doth but ake no coft nor la-
bour is fpared to redrefle it, the Philition is
fent for prefently, but in the foules fickneffe
they are fo farre from fending for them as
they hate them, am not I your enemy becaufe
I tell you the truth, faith the *Apoftle*, and thus
now a dayes none are greater enemies in the
efteeme of ordinary men then the Minifter
that deales faithfully with them.

Againe, this fhould teach us to take notice
of our difeafes in time, and goe to the healing
God as he tearmes himfelfe, *Exod. 15. 26.* and
lay open our eftates to him, and confefle as
David did, *Pfal. 41. 4. heale me Lord. for I have
finned againft thee;* and thus lay open our fores
as beggars ufe to doe to move commiferati-
on, for as there are beames of majeftie in this
Sunne, fo are there beames of mercy and
bowells of compassion in him; and to this end
wee fhould claime his nature and truth in per-
formance of his promifes, and wee fhould at-
tend on the meanes, for there is a tree in the
Church of God, even *the tree of life*, whole
leaves are appointed to heale the nations, *Rev.*
2. 2. and this is the word of God, wee fhould
alfo take heede of deſpaire, though as yet Sa-
than

than lulls us asleepe, telling us that the sinne we are tempted to is but a little one, and that God will dispence with it, that wee may yet a while sweare, and commit adulterie, and when wee dye we may repent; beleewe him not; for when death approacheth he will alter his retorique; Oh thou hast lived in sinnes against conscience a long while, though thou hast beene told of it often, thy sinnes are scandalous, thou hast resisted God, he will now resist thee; never hope for mercy, thou art mine, what comfort is there then for a poore miserable wretch, but to bee well grounded in the knowledge of this Phisition, and to bee assured of his healing power that hath cured innumerable soules. We should furthermore take heed of ignorance, for many when temptations come, have not the least knowledge of any healing power in Christ, and so they goe on till death and dye like blockes. We should meditate of his Commandements and promises, of his goodnesse and nature, of his encouragements given to us to come to him, *come to mee all yee that are weary*, wee praise Phisitions that have peculiar soveraigne medicines, that can worke extraordinary cures; now Christ hee hath a midicine of his owne able to cure any disease, though never so desperate, any person though never so sicke; *Mary Magdalen* as well as *Paul*, *Zachew* as well as *Ananias*, all come whole from him,

and therefore when Sathan would tempt us to despaire, wee should call to minde that wee have a mercifull God *that forgives all our sins, and beales all our infirmities, Psal. 103-3.*

Quest.

But it will be asked, why then are wee not healed, what meanes this that wee are subject to these infirmities of ours?

Ans.
why infirmities are left in us.

I answer, some of Christs workes are all at one time perfected, but some by degrees, by little and little, Christ heales the soule of guiltinesse presently, but there remains the corruption and the dregges of this disease for heavenly purposes. And thus hee heales by not healing, and leaves infirmities to cure inormities; hee suffers us to bee abased and humbled by our infirmities, least wee should bee exalted above measure, as he dealt with *Paul, 2 Cor. 12.* even as the body of a man is cured of an Appoplex by an Ague, *Est utile quibusdam ut cadant,* Peter did more profitably displease himselfe when hee fell, then please himselfe when hee presumed, and therefore we should retort Sathans accusations when he tempteth us to despaire, because of our sinnes; and reason thus, because we have infirmities, therefore wee will pray the more earnestly, *forgive us our trespasses*; because we are sicke, wee will goe to Christ that rooke our nature not to cure the hole but the weake, for wee may be sure Christ will not perfectly cure our weakenesses, because hee will have us live by
fait

faith, every day going to the throane of grace, and depending on his promise for the forgiveness of our sinnes, assuring our selves, that the Spirit like *Dauids* house shall grow stronger and stronger, and the house of *Saul* weaker and weaker, and this flesh beginning once to fall, shall surely fall.

*And yee shall goe forth and grow up as
Calves of the Stall.*

The most translations have it, *you shall leape forth*; and the last translation is, *you shall grow up*, all is to one end, signifying a cheerefull mooving, the *terminus a quo* is sicknesse, or bonds, those that are sicke are Gods prisoners, but here it is taken for weakenesse of the spirit, and the promise is, that they should goe forth in all good duties, and that they should walke with strength, so that *Christ benefits goe together*; where there is forgiveness, there is also strength of grace promised, and where there is strength there is promised increase thereof, even to fulnesse; for where Christ begins hee leaves not till his worke bee compleate, in wisdom, righteousness, sanctification and redemption, and therefore hee comes both by water and blood also, for God is unchangeable, and that love that moves him to elect, moves him to justifie, and sanctifie, and glorifie us, and all the promises doe joyne these together, *justification and sanctification, I will put my feare into their hearts, and they*

Christs benefits goe together.

they shall not depart away from me; where forgiveness of sinne is, there is also power against sinne, and strong resolutions to labour against it, and where there is justification it will shew it selfe in workes of sanctification; this will convict many to bee no Christians that boast of forgiveness of sinnes.

But where is this healing power of Christ seene, in their conversations, hee that is cured can rise and walke (as the Cripple did) in good duties of a holy life, for the spirit of adoption is the spirit of sanctification, and we are sicke in the bed of sinne if wee come not out. In the next place wee may observe that in every Christian there is a going out, for so it is promised here; and this hath many degrees, there is a going out of miserie in this life, for at this present the Church was in great miserie, and a going out was promised to them; for when a comfortable worldly estate is good for the Church it shall have it. Secondly, there is a going out of the bonds of sin, by little and little in this world, and because here wee are in a warring estate, and our freedome here is but from the dominion of sinne; there is another going out at the last day, when wee all shall goe perfected out of the graves, body and soule being freed from sinne, and then shall our joy be full. But in this world there is a going out to good duties, for true beleivers have hearts enlarged to goe forth in good duties,

In Christians there is a going forth. What that is.

ties, their hearts are set at libertie being freed from damnation, and free to walke in good courses, for where grace inables us to goe, it inables us freely to goe, so as Gods people are a free people. In the building of the Tabernacle and the Temple they did offer freely, and David prayled God for it, 1 Chron. 29. 14. and Ezra likewise, Ezr. 2. 4. and the reason is because these have Christs Spirit, which is a Spirit of libertie, 1 Cor. 3. 17. & it is a promise, Psal. 110. 3. that Christs people shall be willing; Gods people are all volunteers, doing holy duties freely, for they are freed from exaction and coaction, the spirit that witnesseth the one, worketh also the other and setteth them at libertie. And as this is true, so its also true that it is dearely bought, it cost Christs blood who redeemed us to serve him without feare, and that wee might bee a holy people, zealous of all good workes; and therefore our lukewarme coole carriage shewes that we are not yet at libertie, and that the reason we cannot spend an houre in good duties but its very irksome and tedious to us, it was otherwise with *Zacheus* after his conversion, how free in charitable workes, and with the jaylour how cheerefull was hee in feasting the Apostle whom a little before hee had tormented. In the primitive Church how willingly did they indure psecutions, living together with one heart, one minde, and had all things

Gods people a free people.

Gods people grow.

Its necessary Gods people should grow.

1. In regard of God.

2. In regard of others.

3. In regard of our selves.

common. Thus is it in some measure in all Christians when they are once heated by this Sunne of righteousness. In the next place Gods people doe not onely goe forth, but *grow up and goe on in a continued motion*, for it is promised that the soule shall grow strong in grace as well as the body in naturall strength, and as nature doth inable the body, so doth grace inable the soule, giving ever a desire of libertie to grow up, and to grow in strength, thereby to overcome all weaknesses of the soule what ever, by those holy meanes appointed to that end; and this is necessary in regard of God, that he might have the more glory, for when we pray or doe any good dutie with strength, as when we can be resolute in the defence of a good cause God is honored thereby, and his truth honored, and his wisdom justified, and its likewise necessary in regard of others, that they may be won, and *strengthened by our examples*, they seeing that such things are possible to be done, and thus are they also wonne, when in our actions to one another wee doe them with all our might and cheerefulness, how gratefull and lovely is it to them. *And likewise in regard of our selves*, for the stronger we grow, the lesse burthensome will our profession bee to us, for why are wee so untoward and dead, that goodnesse comes from us, as fire out of the flint by force, but because wee want this habit

bit that should grow upon us by practise, therefore it is wee are not growne yet; and therefore cannot pray privately, nor heare conscionably, but with almost an unsensible heart. And likewise this is necessary *in regard of oppositions*, which is such as it must be gotten out of the fire, what ever good wee labour for, wee daily feeble the strength of our owne corruptions of outward oppositions by indisposition of others, and scandall of the times, and therefore wee had neede grow up.

4 In regard of opposition.

Now for meanes hereunto wee should first purge and cleanse the soule of *weakening matter*, practise the dutie of repentance daily, and though it be bitter it is better to burne, to cut and lance here then to dye hereafter; it is better to renew our repentance daily, then to goe on in securitie to desperation. And as it is in the body that is sicke, the more it is nourished, the greater is the strength that the humors doe gather, or as it is in leaking shippes, the longer wee suffer the leake open, the more danger the shippe is in. The best of us daily gather ill humors, partly by reason of our owne corruptions within us, partly by reason of the corruption in others with whom wee converse, & these make us like sick men either without stomacks, or with stomackes that can digest none but unwholesome meates, and these once purged out, makes us hunger after

Meanes of growth.
1. Meanes.

goodnesse and stronger then before, and more intence in our love to Christ, as *Peter* was after his bitter teares.

2. Meanes.

In the next place *we should come to good food*, when wee have purged out the ill humors of our corruption, digest some comfortable truths, and that presently after wee are humbled, least *Sathan* get advantages on us, therefore wee should resort to the preaching of the Word whiles wee may; that study is accurst that takes up a man when hee should bee at Gods ordinances, and the good that is gotten at home when wee may goe to Church on the Sabbath, is as the water of cursing, because it is gotten in contempt of Gods ordinances.

And what though (as many poore Christians object) wee forget immediatly many times what wee heare, yet for the present it will strengthen our soules to walke more strongly after it, as our meate doth when it is past from us, yet the vertue thereof remaineth behind in us.

3. Meanes.

Thirdly, wee should use exercise of holy duties, wee see men that are given to daily labour how strong they are to beare burthens, and what stomachs they have to their meate, and thus is it in those that are oft in prayers and meditations, how doe they long after the Word, and how sweet is it to them, and how doe they treasure it up, contrarily those that
use

use no exercise let them boast as they please, they are full and care not for the Word, and are gracelesse, however they may excell for civill parts, if they come to Church or like of any of that breed, it must bee to their taste, or they will have none of it; grosse meate their finer stomacks cannot digest, the Preacher must be as a player upon a well tuned instrument, and this sort of men are never good practitioners, but commonly given to vanity.

But let us take heede wee doe not lightly esteeme of Gods ordinance, but in reverence use all meanes for the strengthening of our faith by the Word, Sacraments and Prayer, wee have but a short time to worke, our wages are in heaven, and it should be a shame to us, that wee doe no more worke for so great a reward as wee shall have, wee should set no stay nor pitch in Religion, but evermore pray and endeavour that Gods kingdome may come, and that his will may bee done on earth as it is in heaven. Bee not dejected by the length of the way, nor the fierce Serpents of this world, take heede of returning into *Egypt* in our thoughts, but goe on from grace to grace, and from one degree to another, till God shall call us to rest.

But doth a Christian perpetually grow?

I answer, *not at all times in all parts.* Trees wee know in winter time grow in the roote,

Quest.
Ans.

Christians grow not alwayes in all graces, but onely in some one radicall grace, as in faith or humilitie, or the like; if there be any stop it is to further his speedinesse afterwards, as wee see in those that stumble in their course, and as water stopped breakes out more outrageously, thus was it in the slippes of *David* and *Peter* and Gods children after such times are as a broken bone after its set growes stronger in that part then in any other.

Obje^t.

But a man may say I perceive not this growth.

Ans^w.

To which I answer, wee perceive not the Corne grow, nor the shadow to moove, yet in continuance of time wee perceive the Corne hath growne, and the shaddow hath mooved, so though we perceive it not, yet every act of repentance and faith doth strengthen us, there may be many *turbida intervalla*, cloudy times in every Christians life. *David* a man after Gods owne heart had many infirmities, and this may cloud a mans eyes that he may thinke he is going quite backward, but yet these should not hinder our faith in Gods love, for God calls not every slippe in a mans life to reckoning; any traveller may set his foote a wry and may goe out of his way, yet at length he gets home, and God judges not of us by single acts, but by the tenour of our lives.

How
growth is
nowed.

How then shall we know whether wee are growne or not?

I answer our growth may bee discerned by these signes, First, if wee can taste and relish the foode of our soules the Word of God, for it is with the soule herein as with the body, if our meate bee not loathsome to us our stomacke is good, and its a signe of health; so if wee can heare the Word of God with delight, and if it bee not tedious to us, it is a signe of our Christian growth.

1. Signe.

Another signe is if wee finde our selves able to beare great burthens of the infirmities of our brethren, and thus did Christ long beare the infirmities of his weake disciples that followed him, and the Apostle, *Gal. 6. 1.* counts it the office of those that are strong, to restore such as are falne with the Spirit of meekenesse.

2. Signe.

A third signe of our growth is if wee finde our selves able (like *Samson*) to breake the greene cords of pleasure and profits, that they cannot binde us, and to runne lightly away with a heavy load of afflictions (as *Samson* did with the citie gates of *Azah*) counting them light and momentary as the Apostle calls them.

3. Signe.

Lastly, our growth of grace is seene in our performance of duties, if they bee strongly, readily and cheerefully performed, an example whereof wee have in the Apostle

4. Signe.

Apostle, *Phil. 4. 13.* who could abound and suffer want, yea could doe all things through Christ that strengthened him, and this is in all Christians more or lesse, to content themselves in the will of God, and to run the race of Gods commandements with a large and cheerefull heart.



VERS. 3.

And yee shall tread downe the wicked, and they shall be as dust.

The meaning of the words.

THis is another promise made to the Church, and in it to every member thereof, of victory over their enemies: Gods children and the wicked are like scales, when the one is up the other is downe, therefore as this is a promise to the Children of God, so is it a threatening to the wicked, for its the happinesse of the Church *to tread downe the wicked*, which words must have a large interpretation, for the wicked generally seeme to tread downe the godly, and therefore wee must know that these words were spoken to the Iewes, and in them to all other Christians analogically, and it was fulfilled, First, when the good Iewes saw the confusion of all the rebellious Iewes under *Vespasian* when the Temple and the Cittie was destroyed, and they made a by-word unto the nations. Secondly

condly, the words may have reference to the conversion of the Iewes, when as all the enemies of their glorious conversion shall be troden downe as it is in *Micha 4.13. Arise O Sion, thou shalt beat in peeces many people*, for undoubtedly there is a glorious conversion of the Iewes to come, in what manner and at what time wee hope ere long to know, for ever since this prophesie their estate and condition hath beene very low and meane, and there must come a time of restoring. In the next place these words may be intended as a promise to all Gods Church, for while they gloriously and powerfully professe the truth, they are the head and not the tayle, ruling and not ruled, as appeareth by the Iewes example, while they obeyed God they were a terrour to the whole earth, but once false from God they were and remaine a scorne to all people, and thus is it now where the white horse goes before, the red horse followes after, as it is in the *Revelation*, so long as the Church keepes good tearmes with God none so terrible as they, and their enemies knoweth this full well, *Let us take him, God hath forsaken him, and he shall fall into our net.*

Secondly, the Church treadeth downe its enemies in regard of true judgement and discerning of their estates, for they doe thinke and account of the wicked as a vile and abominable thing, and as of an object of pittie,

Ccc

and

How the children of God trample upon the wicked.
1. by being a terrour unto them.

2. The righteous tread upon the wicked, by judging of them & their estates.

3. The
righteous
trample on
the wicked
by consem-
ning
all those
things
wherewith
wicked men
are capti-
vated.

4. They
tread down
the wicked
by their ex-
amples.

5. They
tread down
the wicked
at the day
of judge-
ment, when
they shall
judge them.

and this the wicked doe know, and this makes them hate Gods children.

Thirdly, the Church of God tramples on all things that rule wicked men, as riches, honours and the like, and therefore in the *Apocalipse* it is sayd to tread on the Moone, that is, putting all earthly worldly things under it, and thus did *Moses*, *Daniel* and *Paul*, all is drosse and dung in comparison of Christ, and thus is the Church and child of God a spirituall King.

Fourthly, the Church and children of God tread downe the wicked in regard of their example, for by it, and by the word they subdue the spirits of the world, and binde Kings in chains, bringing downe their mightie strong corruptions and hard hearts to obedience, and if not, yet by making them unexcusable, wee fasten a censure and a sentence of condemnation which hereafter is executed on them, and thus the Saints in old time were sayd to condemne the world, and the white horse to goe forth conquering; and there is no man but hee must eyther yeeld or hee is condemned already, and the Arrowes of God sticke fast in him even here, and the libertie they seeme to have is no other but as the libertie of the Tower.

But lastly, this promise is accomplished at the last day of judgement, when wee shall sit with Christ as Kings ruling with him, and as judges of the twelve Tribes of Israel, judges of the world,

world, wee are here conquerors of the world, flesh, and devill, but then all things shall bee put under our feete; *And this should comfort us in our sufferings* under wicked men, for at that time those that now triumph over us shall bee trodden downe as dust. And againe, wee should learne not to *rejoyce in the prosperitie of the wicked*, *Psalm. 37.* 1. they are but flowers of a dayes continuance: who envies the estate or happinesse of a base person that in a Play acts the person of a King? This world is no other then a stage play, let the wicked be in never so great place, hee must returne to his ragges, and the good man though hee act the part of a begger here for a while, hee shall be a King hereafter for ever, and in the meane time God considers of him as his deare Son, and it is no matter how high or low hee is in the Subsidie booke.

If we see ill men therefore advanced, and scandalous men insult, let us enter into the sanctuary, and then wee shall see their end to be cursing, *and feed wee our selves with meditations*, by faith seeing our selves sitting in judgement on these wicked men: for Gods truth and justice will not alwayes suffer these men to ruffle, for then the devill should be a better master then Christ, *and for the present times* doe we see that wicked men prevailes, and increases, take no scandall at it, wee know wee have as great promises as the *Iewes* ever had,

though by these tryalls God doth purge and quicken his Church, it will not alwayes bee thus, the beast is going to destruction, they may serve for a while, as scouring stuffe to purge the Church, or as horse-leeches to sucke the corrupt blood of the Church, and when this worke is done, they shall be thrown on the dunghill, it will be thus ere long, *Babylon is false*, and as Christ out of his deepe and basest abasement under death, did rise to the highest pitch of glory, so his enemy Antichrist contrarily; when hee is most high and lifted up, shall suddenly and irrecoverably come tumbling downe, and at the judgement day, shall be more despicable and confounded, hee shall bee cast into the lake of fire burning with brimstone, *Rev. 19. 20. Amen.*



FINIS.